Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

JUNE 2 1943

THE LATE BISHOP EDGAR BLAKE

When our fathers met in Lovely Lane Chapel in 1784 to organize the Methodist Church, the fourth question they entered upon their records was, "What may we reasonably believe the design of God in raising up the Methodist preachers?" And they answered, "To reform the continent and spread scriptural holiness over these lands." Our mission is not alone to save the individual, but to save society as well. The two are inseparable. Neither can be completely saved without the other. Society cannot be redeemed without the redemption of the individuals who compose it. Nor can the individual realize the abundant life Jesus promised unless the environment in which he lives makes possible for him the life of God in all its richness and abundance. Methodism has been a reforming church. Whenever and wherever it has found an institution working injury to God's children, it has struck it with all its power. It has insisted on its mission to build a world wherein the children of God may dwell together in righteousness, peace, and love.—*From "A Lost Passion," Bishop Blake's recently published book.*

See page 511

A Dynamic Leader

FOUNDED 1823

One in a Million Me

THE DIARY OF A DRAFTEE

29. The Halfway Mark

Aviation Cadet Leonard LeSourd

Majors Army Field
Greenville, Texas
April 18, 1943

Dear Folks:

We streaked by another milestone today, as the first half of our Basic flight training officially ended. Tomorrow we begin the upperclass schedule. Actually the change will scarcely be noticeable, since the class system operates simply as a matter of form once Pre-Flight is passed.

It doesn't seem possible that four weeks have whisked by so quickly. Still I have thirty-five hours of flying time. Vivid in my mind is that hectic first week and our adjustment to the BT-13 with its bewildering array of instruments. The next few weeks, however, seem like a blur now, although I do remember shooting landing stages and working on elementary maneuvers. During the past week we weathered our first progress check rides—that is, all but a few.

Once again they carved off another sizable slice from our class, and I grow more and more amazed at the ones who get the ax. It must take an intangible something along with the other necessary qualities to make a flier, because so many of the washouts seem to have every desirable qualification—at least, on the surface. Some of the most coordinated athletes in our class were among the first to go. They weren't deficient in gray matter, either. Several of the most brilliant students have failed to make the grade. On the other hand, a few cadets still going strong can't coordinate in sports, have a minimum amount of physical strength (compared with cadets as a whole), and are near the bottom in ground-school subjects. It's bewildering, so I just chalk it up to the fact that certain inner qualities become vitally determining factors when a cadet gets in the cockpit. These apparently cannot be taught or graded, but involve such aptitudes as ability to think clearly under strain, poise, courage, and common sense.

Washouts from our class have experienced various fates. Time was when practically every eliminated cadet was assured of becoming a bombardier or navigator, or of being transferred to Officer Candidate School. Lately, however, these schools have been so jammed that one who does not qualify as a bombardier or navigator must return to an enlisted status. It must be very distressing to those who have become privates again when they relive their brief life as a cadet and realize if only they had just done this or that what a different type of experience they might be having.

I think I've mentioned before how cadets occasionally have mental obstacles to overcome—the chief one being fear of the plane itself. I know, because I experienced this the second week here. On my first solo flight away from the field, I decided to practise stalls. I already had a powerful respect for the BT-13 with its big, heavy motor, but when I spun out of my first stall, a real chill of fear shot through me. I was at 6000 feet and so had plenty of time to pull out of the spin, even though I fell 4000 feet. After that experience I was not very confident.

Realizing that I was working myself into a bad state, I stifled an impulse to return to the field, climbed up again, and put 'er in another stall. Once again the nose shot down suddenly, and when I tried to level off, darned if she didn't go into another spin. After recovering from this second spin, I decided to call it a day and headed back to the field—baffled, worried, and with my confidence at rock bottom.

As happens so often, the barracks chatter snapped me out of it. One cadet graphically told how he spun for 6000 feet before he could pull out, while another admitted he was spinning out of stalls. I felt so much better I even began passing out a few tips on how to recover from spins, as though I were an authority. Then, when I mentioned the trouble I had had with stalls, advice came from all sides immediately. The result was that I went up the next day with renewed confidence, discovered what I had been doing wrong, and corrected it. Of course, I should have gone to my instructor, and would have done so if I hadn't beaten the problem myself. I can't help wondering sometimes how many other cadets are battling complexes similar to what I had for that short period.

I don't believe I've ever described to you the sensation of blacking ou happens seldom, but always at one or another to every pilot. There degrees of blacking out, starting the stage where you only notice a s fuzziness before your eyes up to stage where you are practically u scious for the space of a few sec The other day my instructor bla me out cold recovering from a dive. I tried to fight it off, but wit much success. It didn't seem to state of unconsciousness, because I always aware of the movement o plane. I simply lost all vision whil body went numb. It lasted but a seconds, and then complete norm was restored.

Discipline has been much str here than at Primary, but despite loss of certain privileges, the amou griping hasn't been unusual. Perha is because we are kept so busy.

The strictest discipline is dished on the flight line. There we really be on our toes every mi Once when several of the cadets le commanding officer enter the f room without calling, "Attention," were put through a real ordeal. A us were told to fasten on our bulky achutes and "double time" it dow the tower and back—twice. I felt I'd carried a hundred-pound pack a ten miles when we finished.

One reason why our training gram stresses physical exercises an much leg work is a direct result of sons learned in combat. At many fields, pilots sometimes have to rom their planes and take off in a big hu The planes are, of course, dispe widely about the field. As a re there have been actual cases w pilots not in top condition have bee exhausted by this mad sprint that didn't have the strength to take o

Most of our flying lately has b practising maneuvers and shooting rious landing stages. The first stages were simply accuracy approac then came two power approaches, most recently two cross-wind lan stages. These latter are the most ne racking. To approach the field o straight line, one has to "crab" into wind at about a 45-degree angle, t when about two feet off the grou kick the plane around so it lands pa lel to the field. Taking off in a c wind involves the same sort of all ance for wind pressure.

I passed my twenty-hour prog check several days ago and so feel fa secure now. Next week we begin ing cross country.

So long for now. Love,

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Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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The Peril of Moral Inflation

EVERETT E. JACKMAN

not wise in your own conceits.—Romans 12:16.

One of the deadliest diseases of our economic life is ney inflation. It is a sort of material delirium in which siness does foolish things. After it has passed, our siness life is depressed like a sick person whose fever has oken, leaving him weak and feeble.

There are three aspects of money which are necessary to e it the highest value and greatest use. First, it must be de of a durable metal that has intrinsic value. Usually s metal is gold or silver. Second, this metal must have seal of the people's government upon it to give it change value. Gold in dust or nugget form has unquesnable value, but it is only a form of barter to trade with til it is coined by the government. Then it is money, a dium of quick and convenient exchange. Third, the of paper money such as banknotes, gold or silver cercates, checks or drafts increases the working value of ney. A dollar can be made to do the work of two or n five dollars. Used wisely, it is a necessity, even a blessg. But in paper money there comes the peril of inflan. If it is printed in large quantities, representing a ndred or a thousand times the value of the gold or sil in circulation or in storage, it becomes cheap and busiss collapses.

The best example of such inflation is furnished by Gerny, where, in the early twenties, paper money was nted in car loads until a loaf of bread or a bag of candy t millions of marks. For a number of years business prostrate and dead in Germany, killed by the blight inflation.

But, great as is the plague of monetary inflation, it is not f so bad as the peril of moral inflation when a blatant pocrisy is the accepted state of mankind and life comes a mockery with trust and faith forgotten.

The basic spiritual nature of our souls is character. It the supreme worth of human life. Honesty, truth, rity, integrity, faith, loyalty—what solid words these ! They are the very foundation stones of life. Great n and women are those who are possessed of such tues. Abraham Lincoln, Frances Willard, Wilfred Grenfell, Jane Addams, and many other famous people are examples of solid character. Turning to the ordinary walks of life, we think of the John Smiths and the Hazel Browns that we have known whose integrity was unquestioned, whose characters were genuine.

The days of America's greatest worth were characterized by the earnest sincerity of her people. Those days brought forth statesmen who strove to build a righteous nation, and writers who thought of their novels and poems as a sacred opportunity and obligation to lift men's souls.

Character does not become an eternal value until it is stamped by the grace of God. Before that time it may even have precious value, but it does not move through the ages and across the world in its ministry of goodness, an eternal servant of God, until it is sealed by Him. Then it becomes divine currency. Character without godliness is provincial and limited to a day of time.

America has a large number of people in these days who are really good citizens but who do not belong to a church or profess a faith in God. The supreme tragedy is that their lives are bound with thongs of littleness. Their local charities may be laudable, but they can never produce the wide-spread results that attend their dollars given to the church of Christ. Their influence will go to the ends of the earth if they give even one dollar to foreign missions. Their ministries may be blessed in their lifetime as they walk alone, but they will be blessed forever and ever if they walk with God. Aaron was a good man from a worldly standpoint. He had the courage and gen from a worldly standpoint. He had the courage and generation. Moses his brother, however, was not only a good but a godly man, and his spiritual perceptions have become a divine medium of exchange for all the ages of mankind. The Ten Commandments are as vital now as when he gave them to Israel. Aaron is still a dweller in Sinai, but Moses is a citizen of the world to all generations.

The task of the church is not only to build character but to seal that character by the everlasting grace of God. Then character becomes the basic wealth of God's king-

dom. Otherwise it is only the neighborhood barter of a little generation.

But there is something that widens the scope of character just as paper money increases the working value of gold; that is, reputation. Backed by character, it becomes the currency of life. Your influence is determined primarily by your reputation. Your power over men will be determined by what they think you are, rather than by what you are.

Many a truly good person has a limited influence because men do not like him. He may have the reputation of being stern or unkind or hypocritical or even immoral. If we think reputation is unimportant, let us consider what happens when some noble person becomes the victim of unhappy gossip. As an example, we need only cite the experience of Dreyfus. On the other hand, a false or even worthless person may have a wide influence for a time. A good example is Kruger, the Swedish match king, who was a rotten shell of a man but lived and worked among kings for years.

Every person should strive earnestly to build a good reputation, to wield as wide an influence as he can. This is as godly an ambition as the desire to be good. But we must always have the godly character to back it up. The supreme peril of life comes when one has assumed influences and responsibilities that one cannot carry.

Our own day is one in which we should watch and pray that we have the goodness to undergird the professions that we make. Days of war are charged with dependence on material things. It should give us pause that so many of our leaders who claim to be working toward a better world of justice and peace are not godly men. We are in danger these days of placing much more confidence in tanks and bombers than we have in the eternal truths of God as revealed to men. We talk of victory and everlasting peace without the righteousness and faith that will guarantee that peace. We sing boisterously "God Bless America" when we may not have an America that God can bless. Drunkenness, divorce, and delinquency are all increasing rapidly; still there is no great revival of religion that would put the seal of salvation on every child of God. In other words, we face the peril of moral and spiritual inflation, in our times as a specter of death and terror.

Inflation invariably brings an utter collapse, not only of the soul that is false, but also of the souls that look to that soul for leadership. The good suffer with the foolish, the innocent with the guilty. This fact is the supreme tragedy. Moral inflation marks the downfall of nations and peoples. Let America beware lest she be wise in her own conceits and collapse miserably by the way. The world needs America; but before America can help the world, America needs God. If we may paraphrase a saying of our Lord, let us "watch and pray," that we "enter not into" inflation.

Missionaries to Europe

America is preparing for the great missionary role it must play after the war, Rev. Aloysius F. Coogan, editor of *Catholic Missions,* organ of the Society for the Propagation of the Faith, told Catholic editors gathered in Toledo, Ohio, for the annual convention of the Catholic Press Association. "America's challenge," Father Coogan said, "will come in the form of an opportunity to send more missionaries to the field—even back again to Europe and lands where the spiritual needs of the people cannot be taken care of by the natives." Declaring the United St must become "the spiritual arsenal of the missio Father Coogan asserted that "if America is to be grea the eyes of God, it will not be because of her mate resources, but because of her spiritual foundati "Pretty words and slogans will not help or save us," said. "But mandated emissaries of Christ the King bring peace and good will to men in the four corner the globe."

A Leper's Ministry to Lepers

Miss Mary Reed, for more than half a century a missi ary of the Methodist Church to lepers at Chan Heights, India, and perhaps the most noted minister lepers in the world, died at her Indian home on April 4 announced in last week's ZIONS HERALD. She was her eighty-ninth year. On October 10, 1940, the fifti anniversary of her work at Chandag Heights, high in Himalaya Mountains, was celebrated in churches and mass meetings in many parts of India and of the Uni States.

Miss Reed was born in Lowell, Ohio, on Decembe 1854, the oldest of eight children in the home of Mr. Mrs. Wesley W. Reed, pioneer settlers near Cincinn She spent her childhood days and received her educat at Crooked Tree, Noble County, Ohio. At the age of teen she began her preparation to be a missionary, and some years taught school in southeastern Ohio. On S tember 7, 1884, she sailed for India as a missionary un appointment of the Woman's Foreign Missionary Soci of the Methodist Episcopal Church. Her first years service were at Chandag Heights and in Cawnpore. H she taught school and carried on an evangelistic minis especially among the Hindu women. At Chandag began work among some five hundred neglected lep she found in near-by villages.

It was during her first furlough in America, in 18 that it was discovered that Miss Reed was herself a vict of leprosy. American doctors, then unfamiliar with Oriental disease, were unable to diagnose it with tainty. But she quietly left her home to return to Inc without telling her family of the suspicion of her illn and in both London and Paris had the diagnosis firmed by authorities. It was only then that she wrote family and the mission board that she was going devote her life to the lepers of India, and would proba never again see her family or friends.

Since 1891, until her recent retirement, Miss Reed been the superintendent of the Leper Homes at Chan Heights. In the succeeding years great changes have tak place in the care and treatment of lepers, and the m modern of methods have been used at this pioneer in tution. Several hundred lepers have been treated h during the years, and many of them have been restored health and to society.

In the course of time, the disease that had first appea in Miss Reed's fingers was arrested, so that at the end six years physicians reported her cured. Through years she has always maintained that it was the pray of her many friends that brought about her healing. Tw after she was pronounced cured she visited the Uni States and stayed for short periods of time with her p ents, but always she was off again to the men and wom lepers at Chandag Heights.

In 1917 the King of England honored Miss Reed w the presentation of the Kaisar-i-Hind Gold Medal for

THE LATE MARY REED OF INDIA

rvice to his people in teaching agriculture and self-ıpport to the inmates of two leper colonies. Other honors so came to her through the years, and books and poems ave been written on her life of service.

During the last few years, the Chandag colonies have een under the superintendency of Miss Kathleen Ogilvie, ut Miss Reed had continued to live there at her own ottage, "Sunny-Crest."

Victories of Spirit in New Guinea

"When the men see that the chaplain 'can take it,' ere is a mutual understanding and confidence not ained in any other way," Chaplain (First Lieutenant) elbert P. Jorgensen of Comfrey, Minnesota, declares in report to the Chief of Chaplains, U. S. Army, telling of attle, death, and the victory of the spirit in the wilds of Iew Guinea.

"The campaign brought us together as never before," haplain Jorgensen wrote. "We were one, regardless of nk, and I learned to know the men intimately where I ad only a casual acquaintance with them previously. I as called 'Chappie,' which indicates how closely we were ssociated.

"The one reason why I was so close to the men was that was with them constantly. I hiked with them in the ense, damp New Guinea jungle. I slept with them under shelter half on the wet ground. I have stumbled along ith them in blinding rain on a slippery track. . . . It ould be my suggestion that all chaplains be required to this, for their own benefit and that of the men."

Chaplain Jorgensen related that he dug graves for the ead, served as pall-bearer, and buried them. He worked litter-bearer to evacuate the wounded. He managed to eep on hand extra rations for the soldiers returning from attle without them. He took temporary charge of the ersonal belongings of the dead and the wounded. Yet e found the spiritual side of his work "of much greater orth."

"On the front I was alone, having no contact with other haplains for a month," he reported. "We lived out of our packs, having transportation for none of our equipment. All I carried with me was a New Testament and Psalms and found it adequate for my essential needs. . . .

"While the troops were in the front lines I found it impossible to hold any type of service for them. . . . I managed, however, when circumstances permitted, to visit the men in the front lines and there chatted with them individually, trying to instil in them greater faith in God. At times I had to dodge the fire of snipers and machine-gun bullets, but God protected me at all times.

"Some of the most joyful and yet saddest moments up there were spent with men on their deathbeds. I recall a certain staff sergeant who was not expected to live. I spoke to him, and he said, 'Chaplain, I have not always lived as I should, but I tried to be a Christian.' 'Do you trust in Christ?' I asked. 'Yes,' was his feeble answer. I then prayed with him. The next morning I buried his body, but his soul had gone to be with the Lord.

"One of my most inspiring services was on Christmas morning whle we were in a rest area. There, under the palms, with the artillery booming in the distance and planes roaring overhead, we sang Christmas carols, read the story of the birth of Christ, and spoke briefly on its meaning. Every service since then has been very well attended.

"It is difficult, I should rather say impossible, to indicate the work done on the battlefield by statistics. Contacts were made, sermons preached, prayer-meetings held, not with crowds of soldiers but with one man at a time.

"I remember a certain case of a man who was seriously shell-shocked. His capacity to think was entirely shattered, and he had no will to move. I talked long with him under a tree, and, finally, in faltering words he repeated a short prayer after me. Later the doctor said he was in better shape mentally and physically and spiritually than at any previous time since he entered the collecting company hospital."

Chaplain Jorgensen was born at Dickinson, North Dakota. He is a minister of the Congregational Christian Church, and was educated at Wheaton College, Illinois; Westminster Seminary, Pennsylvania, and Faith Seminary, Delaware. He entered upon active service with the Army in February, 1942. His wife and small son live at Comfrey, Minnesota.

Russia Open to the Church

The current crisis in world history is forcing the Christian church to "rethink" the entire field of foreign missions, Dr. Stuart Nye Hutchison of Pittsburgh, Pa., retiring moderator of the Presbyterian Church in the U. S. A., asserted last week in addressing the denomination's 155th General Assembly, in session at Detroit, Mich. The door to the church is open "as never before" in South America, he said, and it is "open today in Russia." Quoting a business man recently returned from a visit to the Soviet, Dr. Hutchison declared: "The church today has in Russia the greatest opportunity it has known for a thousand years. When the revolution came, they swept the church out with the rest of the Czarist regime. But no revolution can destroy the hunger of the Russian heart for a religious faith. Russia is today reaching out its hands to God." Emphasizing that Christians can no longer justify an "isolationist attitude" in the matter of faith, Dr. Hutchison said that the war has "brought home to every thinking man and woman the interdependence of all nations and races."

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L. O. HARTMAN, Editor and Manager

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In Want—Two Thirds of the World

Two thirds of the world's population is in want even in normal times, according to a survey by Elizabeth Hoyt, professor of economics, Iowa State College, contained in "Freedom from Want: A World Goal," recently issued by the Public Affairs Committee, Incorporated, New York.

Declaring that modern science has made it possible for us to measure want in exact terms, Miss Hoyt uses the yardsticks of malnutrition, death rate, and illiteracy to prepare a "World Map of Want," which shows the whole of Africa, most of Asia and South America below the level of healthy living.

"Want is no longer necessary," Miss Hoyt insists. "The means for its control are in man's hands. Today we know the fundamentals of nutrition and how to get nourishing food in abundance. . . . We have dozens of effective weapons now ready to be used to free people from disease and premature death."

Among the weapons now at hand for winning freedom from hunger, disease, and ignorance, the author lists relatively simple changes in diet, the application of already available measures of care and cleanliness in the control of disease, and the whittling down of illiteracy.

Miss Hoyt sees the United Nations as an agency that can be strengthened, further developed, and immediately used in the struggle for freedom from want after the war.

She emphasizes the fact that "there is no disagreement between rich and poor, and no international disagreement either" about the goal, freedom from want. She warns, however, that help must be administered with respect for, and in cooperation with, the people who receive it.

"Freedom from Want: A World Goal" can be secured by sending ten cents to the Public Affairs Committee at 30 Rockefeller Plaza, New York City.

Salute for New Hampshire's Governor

To be commended is Governor Robert O. Blood of New Hampshire for vetoing the bill recently passed by the legislature of his state which would have made compulsory the military salute to the flag and provided fines for those neglecting or refusing the mark of respect to the national or state emblems. The governor stressed the fact that the measure was of doubtful constitutionality, and also voiced objections to its requirements that civilians give the "military salute and salute the state flag as well as the national emblem. The bill, aimed at the Jehovah's Witness sect, would have applied to school children and others.

Self-Billing

Hard pressed by the labor shortage, the San Diego (Cal.) Gas and Electric Company recently decided to inaugurate a self-billing experiment in one section of the area it serves. The trial showed, an official declared, that 99 per cent of the customers are honest. The plan is therefore being extended to 2300 more of the utility's patrons, involving ten zones.

The experiment furnishes a gratifying sidelight on the essential goodness of human nature.

The Chaplains' Fund

On the honor roll of the Chaplains' Fund for furnishing gift subscriptions to ZIONS HERALD for men and women in the armed services, we are glad to report to date the following churches and organizations:

Mathewson Street Church, Providence, R. I., ten,	$25.00
First Church, Medford, four,	10.00
Methodist Church, Easton, Me., two,	5.00
Methodist Church, Acushnet, six,	15.00
Woman's Society of Christian Service, Immanuel Church, Waltham, two,	5.00
Official Board, Reading, ten plus,	26.00
Woman's Society of Christian Service, East Rochester, N. H., two,	5.00
First Church, Taunton, one,	2.50

No better service in building the morale of American defenders could be rendered by any church than to send a substantial gift to the Chaplains' Fund for gift subscriptions for the men and women at the front.

Twelve Catholic Dailies Planned for China

The Roman Catholic Church in China has recently organized a society to establish 12 Catholic daily papers in 12 key cities, in honor of the 12 apostles. Bishop Paul Yu-pin of Nanking told the Catholic Press Association at its recent convention in Toledo, Ohio. Before the Sino-Japanese war, the Chinese prelate said, there were 54 Catholic publications in China, but nearly all have been forced to suspend publication. In Free China today, he added, the

only three Catholic magazines and one Catholic ly. At the conclusion of their convention, the tholic editors extended through Bishop Yu-pin ir fraternal greetings to the Catholic press of China l wished complete success "to the courageous Cath- planners of new Catholic dailies in China."

Dynamic Leader

n the death of Bishop Edgar Blake, which curred on Wednesday of last week, May 26, in ral Gables, Fla., American Methodism has lost one its most dynamic leaders. Progressive, liberal, ceful, and unusually able, he was always a person- ty to be reckoned with in the councils of the urch.

His power and influence helped in no small meas- e to shape the course of modern American Meth- ism. In the Sunday school movement he furnished leadership comparable only to that of his great edecessor in this field, Bishop John H. Vincent. shop Blake sponsored the "area system" of church ministration in the interest of a more efficient iscopacy. He was an ardent advocate of unifica- n, serving for many years on the commissions that alt with the subject and campaigning in its behalf roughout the church. Says Bishop John M. Moore his book "The Long Road to Methodist Union," viewed elsewhere in this issue: "The most creative, ventive, resourceful, and efficient member of the mmission in devising, formulating, perfecting, and opting the provisions of the Plan of Union [1916-] was the Rev. Edgar Blake, D. D."

Bishop Blake was also a virile exponent of social ristianity and took a deep interest in economic and dustrial reforms. For the quadrennium 1932-36 he as president of the Board of Education of the Meth- list Episcopal Church, where his progressiveness as vigorously assailed by certain reactionaries of the urch. Like John Wesley, Bishop Blake was a ractical mystic"—a fact well illustrated in his recent ok. It is highly significant that *The New York imes* in reporting the death of Bishop Blake did an most unprecedented thing in giving a column and a arter to a detailed story of his "liberal" career.

Bishop Blake was a typical New Englander, even the Yankee twang in his speech. He was born in orham, Me., December 8, 1869, and was a member the class of 1898 at Boston University School of heology. He was admitted into full membership in e New Hampshire Conference in 1897 and retained s active relationship to that body until his election the episcopacy, since which time his name has peared year after year in the "Pastoral Record" pub- shed in the Conference Minutes. He served three arges,—Salem (First), Lebanon, and Manchester St. Paul's),—all in New Hampshire, and then in 908 went to Chicago, Ill., as assistant secretary of the oard of Sunday Schools of the denomination. Four ars later he became corrresponding secretary of that oard—a post which he held until 1920, when he was ected bishop. During his active career of twenty ars in the episcopacy, he served the Paris Area from 1920 to 1928, the Indianapolis Area from 1928 to 1932, and the Detroit Area from 1932 to 1940, when he was retired on account of age.

On February 4, 1891, he married Miss Charlotte Woodman of Westbrook, Me., who died in 1925. On January 28, 1930, he married Miss Mary Jane Eaton of Circleville, Ohio, who as a missionary of the Woman's Foreign Missionary Society had formerly been head of Crandon Institute, the girls' school operated by the society in Rome, Italy.

He leaves, besides his widow, two sons and two daughters by his first marriage—Edgar Blake, Jr., superintendent of Wesley Hospital, Chicago; Everett Blake of Wilson, N. C., a business executive; Charlotte (Mrs. Thomas C.) McConnell of Wilmette, Ill., whose husband is a son of Bishop and Mrs. Francis J. McConnell of New York; and Rachel (Mrs. Edward) Alling of Laguna Beach, Cal. There are several grandchildren.

Funeral services were held in Coral Gables on Thursday and in First Methodist Church, Evanston, Ill., on Sunday. Interment was in Evanston.

"Christian Commandos"

Under the arresting title "Christian Commando Campaign," a new movement has been launched in London by the Home Missions Committee of the Methodist Church in Great Britain. Directed mainly at individuals without religious affiliation, it has for its objective the establishment of a "new Christian world order." The campaign slogan is "New Men for a New World." Community assemblies, addressed by teams of clergymen and women assistants, will be held throughout the country. The first of these, just concluded in Nottingham, featured open-air gatherings and special meetings for university students, men in the armed forces, and factory workers. "To have any permanent foundation," the sponsors of the campaign declare, "the new world order can only be created by men and women who themselves have become new creatures in Christ Jesus."

Chicago Seminaries to Pool Resources

The faculties of the four theological seminaries associated with the University of Chicago have agreed to pool their resources in order to provide closer teaching cooperation and to strengthen their effectiveness in training ministers of all denominations. The combined professorial staff will be known as the Federated Theological Faculty of the University of Chicago, and is believed to represent the largest Protestant theological faculty in America. The institutions involved in the arrangement, which becomes operative July 1, are the University of Chicago Divinity School (Baptist in origin), the Chicago Theological Seminary (Congregational), the Meadville Theological School (Unitarian and Universalist), and the Disciples Divinity House. Administration of the Federated Theological Faculty will be handled by a council consisting of the heads of the four institution: Dean Ernest C. Colwell, Dr. Albert W. Palmer, Dr. Sydney B. Snow, and Dean Edward S. Ames.

WHAT PRICE UNION?

Four years have elapsed since the meeting of the Uniting Conference in 1939 at Kansas City. Since that time the first General and Jurisdictional Conferences of reorganized Methodism have been held.

Comes now a timely volume from the Abingdon-Cokesbury Press to tell "the true story of how a church once divided became again a church united." The book is "The Long Road to Methodist Union,"* by Bishop John M. Moore. "Methodist union," says the author in his Introduction, "finally arrived after a very long, hard journey. It started August 17, 1876, and came to a glorious destination on May 10, 1939, at 8.59 in the evening, a period of sixty-two years, eight months, and twenty-three days."

"The Long Road to Methodist Union" is a valuable reference book which will be used again and again by Methodist leaders who in the years to come may raise the question "What does the record say?" The church owes a debt of gratitude to Bishop Moore for his painstaking care in assembling, analyzing, and condensing an immense amount of material.

The author deals in forthright fashion with the central issue of unification—the Negro question. The major effort in all the long negotiations was to discover an answer to the query "What shall we do with the Negro?" That question was answered at the last, to put it tersely and realistically, in these words: "We will segregate him." Proponents of unification have never liked that word "segregation" as a description of the Central Jurisdiction. It makes them uneasy, as it should. We honor Bishop Moore, however, for his frank admission that only by providing for some such device as the Central Jurisdiction could unification have become possible in view of the strong prejudice of the South on the race question. The segregation of the Negro, nevertheless, was a terrific price to pay for unification.

Well, the Negro was segregated—"separated," as the proponents of the Plan of Union prefer to describe the corralling of men and women of color in the Central Jurisdiction. The use of this device to placate the South was defended—honestly enough in many instances—by the declaration that the Negro problem must be "solved by evolution rather than by revolution." But is it not the business of the church of the living God to take aggressive leadership on an issue affecting human brotherhood rather than complacently wait for "time to take care of it"? Is it not the task of the church to implement its ideals without unnecessary delay? Other organizations, like t atheistic Communists, find it possible right now establish unqualified brotherhood with the Negr in their groups.

Segregation is bad enough, God knows, but n comes in this book something worse—a thinly vei invitation to the Negro to get out of The Metho Church. Let the reader of this volume study ca fully the section entitled "The Negro Methodists," Chapter Twelve. Here is a quotation from an arti by Bishop Moore himself published in the *Christ Advocate* (Nashville) in March, 1911:

> The union of the American Methodists of the Negro race is just as desirable and as important, if not more so, as the union of the white Methodists. There is no satisfactory reason, and practically no excuse, for the existence of four groups of Negro Episcopal Methodists [African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, and the Negro group of the Methodist Episcopal Church], since there are no doctrinal, political, or sectional differences, past or present, to keep them separate. . . . Union of white Methodists and Negro Methodists into one church, however large or small the Negro element, would not be desirable or scarcely possible, at this period of our social, political, and religious life.

After citing this quotation, Bishop Moore proce to bring it up to date by declaring that the success of the older unification leaders of the Church Sou approved "their judgment and wisdom as to t union of all Negro Methodist groups." He oppo the suggestion that the Colored Methodist Episco Church "be invited to join The Methodist Churc giving as one of his reasons that "the Method of the South would not look with any degree of fa upon a greatly increased proportion of Negro rep sentatives in the General Conference and in the G eral Boards." He who runs may read the plain i plications of these quotations.

It will be a sorry day in the history of Ameri Methodism when and if the Negroes of our chu are driven out of it in order that it may becom a respectable white man's ecclesiastical club. When t go, if they go, the flower of Methodism's youth b in the North and in the South will go with them. was a minority that opposed the Central Jurisdict plan. But that minority will be vastly increa when it becomes apparent that the segregation the Central Jurisdiction scheme was only a first s in a far-reaching plan to get rid of the Ne altogether. Millions of Methodists, including m of the proponents of the evolutionary process, w their consciences are fully awakened will balk turning their backs on Christian brotherhood. T is 1943 in the year of our Lord—not 1863.

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* *The Long Road to Methodist Union.* By John M. Moore, a Bishop of The Methodist Church. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

d Testament Beatitudes

THE BLESSING OF TRUST IN GOD.

Lord of hosts, blessed is the man who trusteth in thee.—Psalm 12.

This is a platitude. A platitude is a truth which is so vious that it cannot be disputed and so important that cannot be forgotten. It becomes a household word, and en the danger is that its familiarity robs it of its mean-g, just as a much-used coin gets so worn that its image d superscription are lost altogether. Hence we tend to ink of any platitude as a trite and worn-out expression hich can safely be dismissed. To say that a speaker has en talking platitudes is to condemn him as one of those en who utter with a grand flourish words that have no portant meaning at all.

Yet the fact is that the very best thing that can ever ppen to us is to have our platitudes dug up out of the scurity into which we have relegated them and thrust ck into vigorous life in our minds. One of Rudyard pling's characters says somewhere that he expects to d the copybook mottoes he has neglected plastered on the walls of hell. This idea of trust in God has become opybook motto, and it is time we took it seriously. We e it for granted, we put it on our coins, we write it o our national anthem, we repeat it in our creeds, we ke it the basis of elaborate church services. And then, er all this pious parade, we sit back and solemnly call rselves a Christian nation, claim that our churches are urches of the living God, fully expect the blessing of ose who trust in God. So completely do we take this ghty text for granted that we never pause to ask what real meaning is.

e will not believe, surely ye shall not be established.—Isaiah 7:9.

For the trouble with our facile acceptance of expres-ns of deference to God as the equivalent of trust in m is that it is in flat contradiction to the Bible's idea. hat the Bible means by trust is an actual reliance on d as a resource, as the resource, in the practical exigen-s of life. This reference from Isaiah is part of a vivid ry of the prophet's meeting with King Ahaz at the ment when that monarch was facing a serious threat to independence of his country. He was making the nds of the walls of Jerusalem. His mind was full of culations concerning the number of his soldiers, the antity of the munitions at his disposal, the possibility of ding allies. Into such thoughts the prophet broke with advice to take God into account as his best and ongest resource. And the king declined—not rudely, he was a religious man, but in the name of religion. ut Ahaz said, I will not ask, neither will I tempt ovah."

His words have quite a modern ring. For Ahaz, God s not real in the same sense in which material things physical power was real. God was all very well as a me in a proclamation, as a high-sounding word with ich to bring a public speech to a conclusion. But as an actual reliance in the struggle for freedom—well, that was quite another thing. Now, honestly, are we not very much like Ahaz? The other day, here in twentieth-century America, Mr. Donald Nelson asked that Memorial Day exercises be held this year on Sunday, when they will interfere only with the public worship of God, rather than on Monday, when they will interfere with the making of cannon. To get a clearer and more intimate knowledge of God and of His will, to cultivate a closer fellowship with Him—that is the object of worship. It is not nearly as important, however, as making munitions—or, for that matter, as running the Boston Marathon.

Now, who is to blame for this? Why has God become so unreal to us as a nation? It seems to me that we of the churches ought to be taking this question most seriously. How real is God to us? How much in downright actuality do we as churchmen put our trust in Him? A handful of men on rubber rafts in the Pacific put their trust in God and the world stops to listen to their story. If, every Sunday, millions of people gathered to pray with the spirit of those men and drew from their communion with God a strength like theirs, do you not think that the world would look and listen—at least?

But, in all honesty, how much is it impressed by us? And how much can we expect it to be? How real is God to us and how much actual trust do we place in Him? Brother preacher, what did God mean to you when you were preaching last Sunday? What did He mean to you, brother layman, as you sat in your pew? What does He mean to our official boards? To your Society of Christian Service, women of the churches? To the Annual Conferences now meeting? And if these questions are embarrassing when they are asked of us with respect to our immediate relation to the church and its life, how much more difficult are they when we turn to the area of our life as bread-winners or as citizens. We find ourselves fidgeting and saying, like Ahaz, that these are questions that mix up religion and practical matters with which it is indecent to expect the Lord God to be concerned. We will not ask, neither will we tempt Jehovah.

This is the victory which hath overcome the world, even our faith. —1 John 5:4.

The final question, of course, is whether God is real. Is He indeed One in whom we can put our trust? Or is the word "God" only an expression of the hope that if we can muster the largest battalions we can win our battle? The God of the Bible is One who leads His people, without whom chariots and horsemen are of little use, with whom human strength is multiplied and human courage becomes unconquerable. Is that only a dream of the long ago?

Only faith can answer that question. The man whose heart is filled with a great glow of resolve as he surveys the wondrous cross has had the only answer that any man can have. Only if we of the churches have found that assurance can we serve the present age and bring to it the supreme blessing of trust in the true and living God.

The Church versus Harry James

When the Gods Go, the Half-Gods Arrive

ALSON JESSE SMITH

The people who have been wondering why the United States has no youth movement today comparable to the Student Volunteers, the Christian Endeavor, or the Epworth League of yesterday can stop wondering. We have a youth movement, and its adherents are numbered in the millions. *Variety,* the bible of show business, gives us a current headline on it:

HARRY JAMES JIVE-BOMBS THE HEP-CATS

The most newsworthy event of Holy Week in New York was not the Easter sunrise service on the Mall in Central Park, or even the famous Easter parade up Fifth Avenue. It was the simultaneous opening of Harry James and his band at the Paramount Theater and Jimmy Dorsey, of the celebrated Dorsey *frères,* at the Roxy.

What happened then was an exhibition of adolescent hysteria without a precedent since the children's crusade. The "hep-cats," mostly teen-age girls, began gathering in front of the Paramount at 4 a. m. Dorsey fans, more conservative, did not get to the Roxy until 6 a. m. While awaiting admission to the Temples of Ecstasy the youngsters sang, danced, ate lunches, played cards, argued the respective merits of their favorite band-leaders. The girls wore sweaters, skirts, and saddle shoes, and the boys were decked out in zoot suits and pork-pie hats. The Paramount management, in spite of having gone through the whole thing several times before, was amazed and a little jitterbuggy. It was finally decided to open the doors at 6 a. m. instead of 9.30, so as to get the young customers off the streets, where they were blocking traffic, keeping people in near-by hotels awake, and provoking uncomplimentary remarks by passers-by. Thirty-five policemen hurried to the Paramount, nineteen to the Roxy. During "Holy" week the Paramount took in an unprecedented $165,000. The policemen lost an average of four pounds each. Harry James and his bandsmen, their lives endangered every time they emerged from the theater, lost an average of six pounds during the week. The customers jittered in the aisles, and some even vaulted up on to the stage and disported themselves among the bandsmen. In one week the music-mad youngsters left behind them at the Paramount 84 pairs of rubbers, 24 raincoats, 65 fountain-pens, 18 wrist-watches, 27 pipes, and 93 pork-pie hats.

This exhibition moved the pundits of the New York press to extended comment. Max Lerner of *PM,* studying the phenomenon from a front-row seat, announced the creation of a new American hero-type, the band-leader, and eruditely traced the new cult back to Dionysius. Mr. Olin Downes of the *Times,* somewhat mystified by the whole thing, could only describe the music of Harry James as "vertiginous." The object of all this adoration looked pained and disgusted, but collected $15,000 for his week's work.

It will not do to dismiss all this as a form of "war nerves." It was going on before the war. And our Christian parents delude themselves if they consider it a metropolitan heresy supported only by Jewish, Catholic, and Negro youngsters who cannot, of course, come from "good" homes. More than a few of the youngsters in th Paramount and Roxy lines wore the familiar Sunda school attendance pins, and every honest minister fro Sleepy Eye, Minnesota, to Back Bay knows that his your people would rather discuss Dorsey than David, and th the latest record by Gene Krupa is greeted with conside ably more satisfaction than the latest number of *Highroa*

It is the fashion, of course, to be very patronizing an "understanding" about all this. I do not think we ca afford to be "understanding." If I were a member of th Methodist Board of Education I should be very much co cerned about those two million children who hav dropped out of our church schools in the last decad Where are they now? I know—I've seen them. The are standing out in front of the Paramount. When th gods go, the half-gods arrive. Lerner is right—this is a authentic youth movement. It even has certain spiritu overtones. The great-grandparents of these youngste experienced the same emotions, even gave way to some the same hystero-sexual manifestations, at the great cam meetings and revivals of their day. But this youth mov ment belongs to Dionysius, not Christ. And its prophe are Harry James, Gene Krupa, Glenn Miller.

True, most of these swing-crazy youngsters are goo clean American kids. But some are not, and the que tion is, how long will the majority stay that way? Fo jitterbugging is a right wing the extreme left wing which is juvenile delinquency. And somewhere alon that route from right to left the youngsters find it all to easy to pick up the unfortunate addictions of the "hot bandsman—marijuana cigarettes, liquor, sporty borde line companions. And jitterbugging itself, when practise by its more frenzied adherents, is a libidinous exhibitio ism that embarrasses any onlooker over thirty years age.

Something has happened since the days when John F Mott could stand before a Student Volunteer conventio and let his watch tick off the seconds in which hundred of heathen souls were being admitted to Sheol. Ther American youth was crowding the churches, anxious t give its life to seeking out and converting the people "half savage and half child." Today, Harry James jive bombs the hep-cats, and the Paramount takes in $165,00 in a single "Holy" week.

What has happened is that, having sown the wind secularism and materialism, we now reap the whirlwin Mumbling polite apologies, we took religion out of publi education in the name of "religious freedom." We stoo aside and let the church be elbowed out of the center community social life by the movies and the dance hal In the name of separation of church and state, we took ou faith out of the arena in which vital decisions of soci importance are made. We kotowed before the test-tub and considered it a great compliment to God that Eddin ton believed in him. In short, we permitted the growin world of scientific secularism to bypass the church, so th today it is necessary to detour off the main highway human affairs in order to find the City of God.

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A Religious View of the USSR

FREDERICK MAY ELIOT

[Condensed from *Soviet Russia Today*]

When we think seriously about the world that is to be, er the military victory over the Axis powers has been cisively won, is there any single factor of more basic portance than that America and Russia should under- nd each other? There must, of course, be mutual derstanding among all the United Nations; but I think case could be made for saying that, if America and ssia have succeeded in laying good foundations for utual respect and common endeavor, the larger problem ill be well on its way to solution.

The roots of American distrust of Soviet Russia strike ep into the soil of inherited convictions and prejudices, t merely in the realm of political and economic theory, t even more in the basic ideas and sentiments which we mmarize under the word "religion." In spite of the st array of religious sects and denominations through hich religion in America has found expression, there is strong common element which justifies us in speaking "the religion of America"; and the central core of this merican religion is a profound faith in individualism. ng ago we rejected the notion of the divine right of ngs and in its place we set up the notion of the divine ght of the individual. To be sure, we have by no means derstood and practised the full implications of this revo- tionary doctrine, least of all in religion itself; but we ve been sensitive to any open denial of a belief which e have cherished—sometimes with a merely sentimental tachment, but at other times with passionate sincerity—roughout our history. When, therefore, we were told at Russia had repudiated individualism, we were pre- red to believe that she was the avowed enemy of the lues which as Americans we held chiefly sacred, and we d no difficulty in accepting at their full face value the tements that Russia had become completely atheistic d violently anti-religious.

What we failed to understand was that religion is a uch bigger thing than any of its particular manifesta- ns, and that a people could reject all the ideas, theories, stoms, and forms of organization which either they or e had associated with religion without rejecting religion elf. Indeed, a people may repudiate the whole vocab- ary of religion, including the word "religion," and yet t repudiate the reality which even the best of words ve never been able to express in more than halting and mbling fashion.

All men tend to identify religion with their particular rms through which their own religion has been trans- itted and nurtured, and it is true that religion necessarily s to make use of such particular forms. But it is erro- ous to let ourselves believe that any forms have a onopoly of religion. For religion is a power that stirs en's souls with courage and hope and the dream of otherhood, and not a set of doctrines nor a pattern of ual, nor a system of churchly organization. The first idence of the presence of religion is faith in the future—e faith that what ought to be done can be done, and that e can do it. Where that faith dwells, there dwells ligion.

This central quality of faith is discernible in the pages of the scriptures of all the high religions, and in the devotional literature of many lands. Let me illustrate by quoting verses from two poems that are to be found in many Christian hymnals. The first is from the pen of John Addington Symonds:

> These things shall be: a loftier race
> Than e'er the world hath known shall rise
> With flame of freedom in their souls,
> And light of knowledge in their eyes.

The second is by Clifford Bax:

> Earth shall be fair, and all her people one;
> Nor till that hour shall God's whole will be done.
> Now, even now, once more from earth to sky
> Peals forth in joy man's old undaunted cry—
> "Earth shall be fair, and all her folk be one!"

What makes those lines religious is not any theological doctrine behind them, or any particular set of economic and political views that their authors may have held. What makes them religious is the word "shall." "These things *shall* be." "Earth *shall* be fair." This is no prophecy of what may or might happen in the future: it is the expression of a resolute and determined faith. These things *ought* to be; they *can* be; they *shall* be. There rings the authentic voice of religion—whatever the language, or the circumstances, or the particular historical background. What matters is the tone of the voice—the confidence that vibrates through it.

Once the ear has become accustomed to listening for that tone of voice, most of the barriers that prevent the mutual understanding of even widely different religions fall. The difficulty is that most religions habitually emphasize the distinctive characteristics of doctrine, cultus, and polity, to the relative disparagement of concern for the vitality of faith that is universal; and the effect of this shift of emphasis is gradually to lower the vitality and ultimately to reduce religion to a mere external shell from which all life and power have gone. What prevents mutual understanding is the secret seed of destruction within any one kind of religion; and if a religion is to maintain its own virtue it must keep in the forefront of its daily thought and practise that element in its own life that is shared by all religions. In other words, religion itself illustrates the fundamental law that "whosoever saveth his life shall lose it."

From this it follows that if we want to preserve the vital energy of the religion of America we must watch with scrupulous care our capacity to recognize the vital energy of all other religions. Failure—to be specific—to learn to understand the religion of Russia, failure to perceive that the whole spirit and tone of Russian life today is shot through with the kind of vital faith in the future that is the authentic hallmark of religion, would be a confession of growing impotence in our own religion.

A dozen years ago, a little book by Michael Farbman, with the title "Russia's Five-Year Plan," was being widely read by Americans who wanted to make up their minds intelligently about the great Soviet Union. At the

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Pension Progress in the Central Jurisdiction

A Cause for Rejoicing Throughout the Church

THOMAS A. STAFFORD

For a long stretch of years the Methodist Episcopal Church accomplished very little with regard to the improvement of the lot of Conference claimants in Negro Conferences. Various attempts to increase the small Permanent Funds of these Conferences ended in failure. Bequests and gifts could be obtained for educational projects, but endowment to protect the retired preacher seemed to make little appeal. We were willing to educate Negro preachers, but gave little or no thought to the prospect of their starvation when aged and decrepit.

The following table of annuity rates paid for each year of service of a retired minister, ten years ago (1933), shows the pitifully inadequate support then prevailing:

Conference	*Rate*
Atlanta	$1.62
Central Alabama	1.00
Central West	1.40
Delaware	3.80
East Tennessee	2.00
Florida	1.20
Lexington	2.00
Louisiana	.85
Mississippi	1.00
North Carolina	1.30
Savannah	1.53
South Carolina	1.58
South Florida	3.40
Southwest	1.00
Tennessee	1.50
Texas	1.25
Upper Mississippi	1.15
Washington	4.00
West Texas	1.30

At the first meeting of the Central Jurisdictional Conference held in St. Louis, Missouri, in 1939, I proposed a plan for improvement of the pension situation based on two points: (1) increased giving by the pastoral charges, with enforcement of prorating; (2) a "bonus" to be paid to each Annual Conference by the General Board in proportion to the effort made by the Conference to raise its apportionment. The first point puts the emphasis on self-help, and the second furnishes incentive.

Bishops Robert E. Jones, Lorenzo H. King and Alexander P. Shaw set to work on this program with firm determination to see it through in their respective Areas. They have accomplished wonders.

The following table shows the increases by Conferences, grouped in Areas:

	Increase in 1941-42 Over Previous Year		
Conferences	*Dollars*	*Percentage*	*Annuity Rate Paid*
Baltimore Area:			
Delaware	$2101	31.4	$6.20
East Tennessee	146	14.0	3.25
North Carolina	442	21.1	5.00
Tennessee	388	84.3	4.00
Washington	1153	17.2	7.00
Area Totals	$4230	24.9	
Columbus Area:			
Central West	$ 468	51.7	$2.30
Lexington	1012	64.4	4.00
Louisiana	338	16.6	3.00
Mississippi	593	47.4	3.00
Southwest	324	90.0	2.00
Texas	226	11.7	3.75
Upper Mississippi	649	58.3	2.80
West Texas	278	20.6	3.00
Area Totals	$3888	37.0	
Atlantic Coast Area:			
Atlanta	$ 628	41.0	$4.00
Central Alabama	110	12.2	2.25
Florida	562	102.0	4.00
Savannah	398	52.3	3.00
South Carolina	2149	66.5	5.00
South Florida	176	45.7	7.00
Area Totals	$4023	54.6	

A total increase of $12,141 in the income of the ninete Conferences is very significant and shows what can b done.

During the current year, the Board of Pensions will di tribute in the Central Jurisdiction an extra "bonus" $3000 in which all the Conferences will share. Th "bonus" is over and above the regular "appropriation to the nineteen Conferences.

As I write this, word comes that during the ensuin year the Washington Conference will pay an annuity ra of $10 for each year of service. It will be able to do th and have a small balance in the treasury. It has adopte an apportionment for 1943-44 equivalent to ten per cent the pastoral salaries. Hearty congratulations to Bisho Shaw and the brethren of the Conference!

The whole situation, which once gave us so much cau for regrets, is being rapidly transformed. This ought be a cause for rejoicing and thanksgiving throughout th church.

The Church versus Harry James

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We could afford to be complacent about all this if th values of religion were optional, like vitamins, to be take as desired. But they are not optional; they are terribl basic, and our young people do themselves irreparabl injury when they desert them for Harry James.

If we are going to lick Harry James we are going t have to rethink the whole question of freedom, religiou and otherwise. We are going to have to rethink th church-state relation, and we are going to have to fin some way to put religion back into public education.

One of the most intelligent arguments for fascism i that, while freedom is a nice thing, it is possible to pay to high a price for it. The Western democrat, the fascis argues, pays for his freedom with political corruptior inefficiency, disorder, moral laxness. This argumen would serve the fascist very well if it were not for th

ous fact that his bondage is even higher in price than dom.

our freedom is not to cost us our very souls and the ls of our children, it will have to be reevaluated. It have to be canalized by a Christian morality and a istian ethic. If it is not canalized it will inundate our ntry and our civilization with all manner of corrupi and perversion, moral and otherwise.

Ve can lick Harry James. We can get back on the in road. But scientific secularism and its movie-trained lions are going to put many obstacles in our way. We not going to "compromise" our way back. Or preach way back. Nor can we appease Harry. We are going have to fight our way back—which, after all, is the way got there in the first place.

Brother, I said *fight!*

And it may be that, as we find the courage to fight, we all find, as Dante did, "a Power so strong to fight ainst all that is false and low and mean in life." And en it may be that we shall find Harry James's defenses stronger than cardboard.

EVERYDAY LIVING by JOSEPH FORT NEWTON

The Other Half

"How the Other Half Lives" was the name of a famous ok years ago, when we were beginning not merely to e and let live but to live and help live. It gave us a mpse into the lives of other people, especially people of ner classes than our own, showing us how they live.

It was a revelation, satisfying our curiosity, if not stirring to make better plans for civic housekeeping. Someing of the same kind, only on a gigantic scale, has come a result of the dislocations of this war.

Rich and poor, employers and employees, city slickers d country dwellers, all know more about each other, in e general upset and overturning of this scrambled time. upons, points, and the rest, have helped us to know.

It is true between nations and races, too. In Chile they ve a plan of studying in their schools the story of each the United Nations—a thing never imagined before. is a token of good-neighborliness, they say.

Even in England they now teach American history in schools—something not thought of hitherto. In our ools we taught English history to suit ourselves, often re in the form of propaganda than instruction.

Years ago my friend the English novelist W. L. George d, "If the war has not taught us to love our enemies, it s at least taught us to hate our allies." He was too cyni; then we did not want to know—now we do.

Today even different religions actually listen to each ner—seeking something common to all; some faith, ne principle of common action and appeal.

In the topsyturviness of war time, two classes of women rkers have changed places: those who have worked at me and those who have gone out to work—the housefe and the business woman. The facts are plain.

The pre-war business girl who married in the early nths of the war, now has a small family to keep her at me. The young middle-aged woman, whose family has own up, is now called upon to be a wage-earner.

If we are wise, all this upset will make for understanding, a keener sympathy, and perhaps a better ordering of life.

A Religious View of the USSR

(Continued from page 515)

end of the volume, in a discussion of the attempt to establish Socialism in the Russian villages, there was a passage that seemed to me to contain the key to the understanding that most of us were groping for then—and to a considerable extent still are. It ran thus:

> But while the odds seem not to favor the chances of Communism in the villages, there are some factors which make such a development less impossible than it would seem at first sight. And the main factor, in my opinion, is the idea of a new life which has been awakened among the active members of the younger generation.

Now, the important thing about that paragraph is, I think, that what it is talking about is not economics, or politics, or sociology, but religion. "The idea of a new life"—that is the core of religion. "I am come," said Jesus of Nazareth two thousand years ago, "that they might have life, and that they might have it more abundantly." When that idea takes possession of an individual, or a group, or a generation, or a people, things which have previously seemed completely outside the realm of practical possibility suddenly become "less impossible." And some of them actually happen. That is the nature of religion. It is the most powerful force that ever breaks loose on this planet. It broke loose in Russia with the coming of the revolution, and it has accomplished many things that the rest of us thought simply couldn't be done—among other things it has proved itself capable of meeting the "invincible" armies of Nazi Germany and beating them in the field.

Religion in the life of a great nation is revealed far more clearly by action than by words, and what Soviet Russia has done in the last twenty-five years is the best evidence against the proposition that she is anti-religious. She has acted as a great nation would act if religion were the driving power behind its program. Faith in the possibility of translating the idea of a new life into terms of actual achievement, faith that no outside power can muster sufficient strength to destroy the liberty which her people desire, faith in the ultimate success of her national dream in spite of a thousand difficulties and setbacks—this faith has had the force and the virility that are the signs of religion in its most powerful stage. Perhaps the very power of it has frightened the timid adherents of older forms of religion from which much of the original energy has been drained off, but surely the religion of America is not willing to admit that it is senescent, and terrified by the appearance on the other side of the globe of a religion of youth!

It would be absurd to suggest that America should adopt the religion of Russia, as it seems to me a waste of time to suggest that America should adopt the social and economic program of Russia. But America can, and should, understand what Russia is doing—and the profoundly religious nature of the faith and courage and devotion that animate her. Whether Russia calls it "religion" or not, is immaterial. That we in America should recognize that it is in essence what we mean by religion, though we speak another language and hold other theories and practise our own religion in other ways, is vitally important for the future of mankind in the next centuries.

Bishop Francis J. McConnell of New York City and Governor John W. Bricker of Ohio will be the speakers in a "Church and State" program at King Avenue Methodist Church, Columbus, Ohio, next Sunday evening during the session of the Ohio Conference, which opens in that church on Tuesday of this week.

President E. C. McLeod of Wiley College, Marshall, Tex., is being honored by two different institutions during the present Commencement season—by Gammon Theological Seminary with the degree of doctor of divinity and by Claflin College, his alma mater, with the doctorate of laws.

Dr. John Richie Schultz was recently elected the fourteenth president of Allegheny College, Meadville, Pa. He had served as acting president since last fall when Dr. William Pearson Tolley resigned the Allegheny presidency to become chancellor of Syracuse University. For a quarter of a century Dr. Schultz has been professor of English, and since 1930 he has also served as dean of men. He is one of the few Allegheny presidents to come from the school's own faculty, and the only Allegheny acting president to receive the permanent presidency.

Rev. G. Stanley Helps is in the New England Deaconess Hospital for observation and treatment.

Keene Arthur Roadman, son of Dr. Earl A. Roadman, president of Morningside College, Sioux City, Iowa, and Mrs. Roadman, was married on Sunday evening, May 9, in Hendricks Chapel, Syracuse University, Syracuse, N. Y., to Miss Dawn Birdsall, daughter of Mr. and Mrs. S. A. Birdsall of Margaretville, N. Y. Dr. Roadman officiated, assisted by Dean W. H. Powers of Hendricks Chapel. The groom is employed in the personnel division of the Department of Labor in Washington, D. C. The bride had been graduated from Syracuse University, with majors in education and library science, on the day of the wedding.

Dr. Wilbert Dowson, minister of Grace Methodist Church, St. Louis, Mo., delivered the baccalaureate sermon at the Kansas State Teachers College, Emporia, Kan., Sunday, May 23.

Rev. Rollo F. Hurlburt, who had made his home in southern California since his retirement in 1930 after a long and distinguished career in the Methodist ministry, died on May 16 at his home in Hollywood. Born in Cleveland, Ohio, December 13, 1859, he graduated from Cornell College, Mount Vernon, Iowa, in 1882, took his master's degree in 1885, and in 1896 received the degree of doctor of philosophy from Boston University. Cornell later honored him with the doctorate of divinity. Among the churches that he served were Mount Vernon, Iowa City, Marshalltown, and First Church, Burlington, all in Iowa, and Delaware Avenue, Buffalo, N. Y. At one time he was principal of Epworth Seminary, and from 1916 to 1921 he was superintendent of the Davenport District, Upper Iowa Conference. Mrs. Hurlburt, who was Mary Blair of Oskaloosa, Iowa, died March 29, 1942. Dr. Hurlburt is survived by three sons, three grandchildren, and two sisters. His ashes will be placed beside those of his wife in Rest Haven Cemetery, Des Moines, Iowa. Funeral services were held on May 20 in the Will A. Reynolds Chapel, in charge of his pastor, Dr. Glenn R. Phillips of First Methodist Church, Hollywood.

President Edwin Barclay of the Republic of Liberia, on the west coast of Africa, was received by President Roosevelt in Washington last week and given the full honors accorded all visiting foreign dignitaries, including a state dinner and a night as a White House guest. He was the first Negro guest in history to sleep in the Executive Mansion. He also addressed the Senate and the House, thus becoming the first Negro in history to sit on the Senate rostrum. President Barclay, grandson of American slaves, is completing his twelfth year in office. He is accompanied on his visit to the United States by William V. S. Tubman, who has been elected as his successor in the presidency of Liberia.

Judge Robert C. Parker of Westfield, a member of the fifty-year class at Wesleyan University, was honored by his alma mater, at its Commencement on Sunday, with the degree of doctor of civil law. Judge Parker has been for many years an active and highly respected layman of Westfield and Springfield District Methodism. He is justice of the district court of Western Hampden County. Among the other recipients of honorary degrees at Wesleyan this year were the former president of the university, Dr. James L. McConaughy, now president of United China Relief, upon whom was conferred a doctorate of laws, and Rev. Amos B. Horlacher, '26, pastor of the Sheepshead Bay Methodist Church, Brooklyn, N. Y., who was made a doctor of divinity.

Among recent honors conferred by the British Crown upon residents of India for meritorious service to the empire appear the names of three Christians in North India. Miss Olive Dunn, daughter of Rev. William N. Dunn of South Bend, Ind., and a missionary of The Methodist Church in Shahjahanpur, India, has been awarded the Silver Kaisar-i-Hind Medal; Justice Dulip Singh, brother of Raja Sir Maharaj Singh, president of the All-India Christian Conference, has received a knighthood; and Rai Sahib Albert N. Shukla, a district magistrate in Lucknow, and son of the late Rev. Ganga Nath Shukla of the Lucknow Conference of The Methodist Church, is raised to the rank of Rai Bahadur.

Dr. Henry Sloane Coffin, president of Union Theological Seminary, New York City, was named moderator by the General Assembly of the Presbyterian Church in the United States of America at its annual session last week in Detroit, Mich.

Paul Vincent Nyden, son of Rev. and Mrs. John A. Nyden of Mount Vernon, N. Y., and Miss Ruth A. Williams, daughter of Mr. and Mrs. John E. Williams of Quincy, Mass., were united in marriage on Saturday, May 22, at 4 p. m., in the Wollaston Methodist Church, Quincy, the father of the groom officiating. Rev. Victor V. Sawyer, pastor of the church, of which the bride is a member, assisted. Included in the wedding party was the groom's sister, Miss Ruth P. Nyden, as maid of honor. The groom i graduate of Columbia University and ceived his master of arts degree in 1939. T bride is a graduate of the New Engl Conservatory of Music and was a teacher music at the former East Greenw Academy, East Greenwich, R. I. They w make their home in Westchester Cou New York.

Miss Marjorie MacMullen, daughter of and Mrs. Stanley O. MacMullen of New and a senior at Wheaton College, Norton gravely ill with spinal meningitis at the N England Deaconess Hospital. Some sli improvement in her condition is reported this writing.

In the sudden death of Robert E. Chi recently, First Methodist Church, Dorches has lost one of its most active and use members. For more than forty years Childs had been a working member of F Church. During most of this period he superintendent of the Sunday school, and the time of his death he was a member the board of trustees. He was a great fri of the young people and children of church, and will be greatly missed by He is survived by his widow, the form Margaret Nichols.

At the recent meeting of the trustees Lincoln University, Dr. John W. Haywo president of Morristown College, Morristo Tenn., was elected to membership on board. Dr. Haywood is a *summa cum la* graduate of both the college and the se nary of Lincoln University.

Rev. Wesley Wiggin entered the Paln Memorial Hospital on Wednesday of week.

Rev. Harry A. Hanson, president-elect Lucknow Christian College, Lucknow, Inc received the honorary degree of doctor divinity from Hamline University, St. Pa Minn., at its Commencement on May 23. Hanson, a graduate of Hamline in the c of 1912, is spending a year's furlough in United States. He is living in Newtonv and taking advanced work in Boston Univ sity.

Bertha L. Knapp, R. N., will retire on S tember 1, 1943, which is the thirty-fifth an versary of her appointment as superintend of nurses and director of the School of Nu ing at Wesley Memorial Hospital, Chica Ill. Upon completing her long term of s vice, she will become superintendent nurses, emeritus, by vote of the hosp board of trustees.

By action of the board of trustees of Di inson College, Carlisle, Pa., at its recent nual meeting, Mrs. Josephine Brunyate Me dith, dean of women and associate profes of English in Dickinson since 1922, beca the first woman elected to a full professors in the 170-year history of the institution.

Rev. Samuel A. Livingstone, pastor Washington Park Methodist Church, Pro dence, R. I., has been elected Grand Ch lain of the Masons of the State of Rh Island for a second year. Sunday, May Mr. Livingstone helped dedicate a 76-star f for the service men from his parish. Th of the stars represent his three sons now the United States Air Corps: Aviation Ca Dwight Hillis Livingstone, Ensign Da Joseph Livingstone, and his twin broth

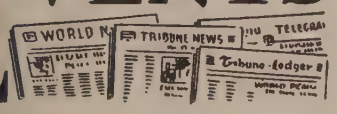
el Livingstone, who is overseas. The hter of the family, Miss Esther Living-, who holds a master's degree from the ersity of Cincinnati, has just been ded a scholarship for advanced graduate for the doctor of philosophy degree at e University, Durham, N. C.

. Earl E. Harper, director of the School ine Arts and director of the Iowa Memo- Union at the State University of Iowa, t a day in Worcester attending the recent on of the New England Conference, of ch he is a member. The School of Fine , under Dr. Harper's direction, has an llent record of service in the national nse, furnishing many professional musi- s for Army and Navy bands, leaders in fields of the theater and public speech in the armed forces and civilian life, and ducting the SUI War Art Workship, ch is providing murals for many Army ning centers, relief maps, illustrative erial for class work and textbooks, and screen posters for various Army and y training centers and for many civilian nse projects. The Iowa Memorial Union e social and recreational center for nearly r thousand Army and Navy trainees in a City and in the State University of a.

ishop Edwin F. Lee is delivering the nmencement address at Cornell College, unt Vernon, Iowa, on Monday of this k. His subject is "Education for a rld-Wide Mind."

he Board of Missions and Church Exten- of The Methodist Church has announced election of Douglas Ludlow Elliman, sident of Douglas L. Elliman and Co., , real estate brokers of New York City, as opted member of the Finance Committee ts Division of Foreign Missions. He suc- ls Robert Diefendorf, resigned. Mr. Elli- is a member of Christ Church, Method- New York City. He is an officer of the h Avenue Association, of the Manhattan and Marine Insurance Company, and of nerous building projects in New York.

EVENTS



he eighty-fourth Commencement of Illi- Wesleyan University was scheduled for past week-end, with Dr. Roy L. Smith, or of *The Christian Advocate,* preaching baccalaureate Sunday evening and Dr. . Sachar, national director of the Hillel ndations, delivering the Commencement ess Monday morning.

om Rev. John Dunstan of the Maine ference, now living in Honolulu, has to the HERALD office a copy of the cen- ial number of *The Friend,* monthly pub- on of the Hawaiian Evangelical Associa- edited by Mr. Dunstan's son, Rev. J. e Dunstan. It is a nine-by-twelve, 128- publication, printed on excellent stock profusely illustrated, and reflects much t upon the editor, Dr. Dunstan. *The d* is a publication of the Congregational mination, and one of the interesting res of the centennial edition is a "Pic- l Report" of "The Congregational Churches Then and Now." Another section is devoted to "Hawaii Then and Now." In a published letter of greeting, the acting governor of Hawaii, Ernest K. Kai, speaks of the many "economical and political upsets" that have occurred in the Islands during the last hundred years, and says that through them all *The Friend* "has remained to become 'the oldest American publication west of the Rocky Mountains.'"

Eight national organizations representing the United States, and eleven from Canada, will meet together at Toronto, Ont., June 6-9, for joint discussion of postwar problems arising from a United Nations victory. The conference, to be known as the "North American Institute on the War and the Organization of Peace," will be under the auspices of the national councils of the World Alliance for International Friendship Through the Churches on both sides of the border. The speakers will include: Sir Norman Angell, Canon W. W. Judd of Canada, Clark M. Eichelberger of New York, Dr. Stephen P. Duggan of New York, Rabbi Stephen S. Wise of New York, Dr. William P. Merrill of New York, Dr. Carl Hermann Voss of New York, and Dr. Claris E. Silcox and Rabbi Maurice Eisendrath, both of Canada.

Mount Union College, Alliance, Ohio, is free of all debt, President Charles Burgess Ketcham has announced, as the result of the successful completion of the Deficit Retirement Campaign for $75,000.

Approval of the renewal of the Reciprocal Trade Agreements Act was expressed by the executive committee of the United Council of Church Women, closing a two-day session in New York City recently, it was announced by the president of the United Council, Miss Amy Ogden Welcher, and Mrs. Ruth Mougey Worrell, executive secretary. The committee also approved action concerning representation of women at the peace conference, participation of the United States in an international organization to preserve peace, the repeal of the Oriental Exclusion Act, the feeding of starving children in Europe, and the provision of trained women to assist chaplains in ministering to women in the service.

A radio series dedicated to postwar planning,—"For This We Fight,"—with leaders from many walks of life participating, will have its première over the National Broadcasting Company network on Saturday of this week from 7 to 7.30 p. m., Eastern War Time. The panel of speakers in this first broadcast will be Senator Elbert D. Thomas, Democrat, of Utah, chairman of the Senate Committee on Military Affairs; Senator Warren R. Austin, Republican, of Vermont, Senate Committee on Judiciary; Kent Cooper, executive director of the Associated Press, and Earl J. Johnson, in charge of news for the United Press. There will be twenty-six broadcasts in all, divided into two groups of thirteen each, the first group on international phases of the peace and the second on national aspects.

First Methodist Church, Springfield, Ill., was one of three churches in that city that were used to house one thousand women, children, aged and infirm persons evecuated from the Illinois River flooded community of Beardstown, Ill. All churches in Springfield held regular Sunday services in spite of unusual conditions.

A new annual, *The Philosophical Forum,* published by the Boston University Philosophical Club, has made its appearance this spring. The magazine, to use the words of the editor, Sheldon C. Ackley, in his preface, entitled "Apologia Pro Vita Philosophica," "is projected as a medium for clarification of concepts, reports of intellectual advance, and open-minded discussion. If successful, it will be everything its title implies. It is committed to no one philosophical school or cause." Mr. Ackley, who has been Borden Parker Bowne Fellow in Philosophy at Boston University during the year just closed, will be succeeded as editor by Winfield S. Haycock, who will be responsible for Volume II of *The Philosophical Forum.* Mr. Haycock is combining graduate work at Boston University with the pastorate of the Washington Boulevard Methodist Church in West Roxbury.

An Army chaplain serving with the infantry in New Caledonia says: "Out here we find the Christian religion the closest tie we have with our strange neighbors. The work done by missionaries in past years has borne fruit in Christian character. People of various races find that they are one with us American soldiers in the same loyalty to Christ and the great human ideals of justice and liberty which rest on Christian truth. We should support missions for those whose lives are freed from darkness and despair by the light of the Christian gospel. And it will not hurt us to know that the same mission work has paved a way for us here in New Caledonia, having created a spirit of sympathy and understanding. None of my sturdy men will ever say, 'I don't believe in missions.'"

With Our Writers

Everett E. Jackman, Omaha, Neb.; a former member of the New England Conference, now pastor of Hanscom Park Methodist Church, Omaha.

Alson Jesse Smith, Bayport, Long Island, N. Y.; Methodist minister.

Frederick May Eliot, Boston; president of the American Unitarian Association.

Thomas A. Stafford, Chicago, Ill., executive secretary of the Board of Pensions of The Methodist Church, Incorporated in Illinois.

Example for Entire Church

The excellent achievement of Rev. Webster H. Powell, who has just retired from the executive secretaryship of the Preachers Aid Society of the New England Conference after seventeen years of service, sets a worthy example for American Methodism. Dr. Powell came into this office in April, 1926, and left it in May, 1943. In that period, under his forceful and intelligent leadership the total invested funds of the society increased from $506,378.76 to $1,160,243.26, a gain of $653,864.50, or a yearly average increase of $38,462. As treasurer of the Board of Conference Claimants, Dr. Powell paid out during the seventeen years a total of $1,150,637.58, an average of $66,706.52 annually to retired ministers and to ministers' widows and children. What Dr. Powell has done in the difficult field of New England for retired ministers could and should be done in every Conference in Methodism.

Boston University Commencement

Winston Churchill in a recent address before Parliament spoke as follows regarding his stewardship of the affairs of England:

> I feel justified in asking this House to believe that their business is being conducted according to a definite design and, although there will be disappointments and failures, serious failures and frustrations, there is no drifting or indecision, no inability to form a scheme, no waiting for something to turn up.

This statement aptly characterizes an administrative requirement for the successful direction of such a large and complex educational institution as Boston University.

The war has brought problems and complexities to the university that would not have been dreamed of only a few months ago. It has completely altered many traditional programs and practises. It has brought about the necessity of foreseeing long in advance the requirements and demands of a new period and then of organizing resources and facilities so as to be ready for the changed conditions.

In President Daniel L. Marsh, Boston University has a leader who, in order to keep his institution up to the times, must himself be ahead of the times. He is planning and shaping the destiny of the university, not only in the difficult days of the present, but far into the future as well.

Although the storms of war blew about her all year, Boston University forged ahead in every sphere of service. Hundreds of young men left her halls for war service, but the slack was taken up in many places and 10,870 different students were served during the year. In five departments, College of Liberal Arts, College of Practical Arts and Letters, College of Music, Sargent College of Physical Education, and School of Medicine, enrolments were at peak levels, and only in the College of Business Administration, School of Law, and School of Education were declines in numbers noticeable.

The United States Army has approved Boston University for three types of special training,—basic engineering, pre-medical, and medical,—and instruction and housing responsibility for several hundred soldiers in uniform is expected to be assumed in the very near future.

During the year, the university gained national prominence in the field of Latin American affairs by sponsoring a three-day Inter-American Institute under the direction of President Marsh which was attended by a total of more than 10,000 persons.

Harry H. Hopf, one of the country's foremost management experts, recently wrote:

> The American system will survive and become better as a result of the creative thinking of flexibly minded men who are true explorers.

Boston University under the egis of President Marsh is not only teaching but practising this philosophy. She is carving out her destiny by nurturing and fostering creative thinking and idealistic explorations.

* *

Boston University's seventieth annual baccalaureate services were held Sunday afternoon, May 23, at three o'clock, in Symphony Hall. In accordance with the university's custom, President Marsh delivered the sermon.

It was his parting message to the second war-time class at the university, although, in addition to the 755 students who were to be awarded their degrees the following day, last October 182 degrees were granted; in January, 154; and in March, when the seniors at the School of Medicine had completed their study requirements under the war-accelerated program, 44 doctors of medicine were graduated. With the Summer Commencement of last August, this makes a total for the year of 1342 Boston University graduates. In addition, six honorary degrees were awarded at the formal Commencement exercises on Monday, May 24.

The academic procession of black-gowned professors and students was led this year by Chief Marshal W. Linwood Chase, professor of education, and his assistant faculty and student marshals. Following the Stars and Stripes and the university colors of scarlet and white which were carried by student bearers from the R. O. T. C., trustees and deans headed the line of march. All Boston University deans participated in the service, each stepping unannounced to the front of the stage to perform his allotted part in the ceremonies: call to worship, Dean Alfred H. Meyer, College of Music; collect, Dean Howard M. LeSourd, Graduate School; hymn, Dean Donald D. Durrell, School of Education; invocation, Dean Bennett F. Avery, School of Medicine; Old Testament, Dean Richard K. Conant, School of Social Work: hymn, Dean William G. Sutcliffe, College of Business Administration; responsive reading, Dean Ralph W. Taylor, College of Liberal Arts; psalm, Director Atlee Lane Percy, Summer Session; New Testament, Dean T. Lawrence Davis, College of Practical Arts and Letters; prayer, Dean Lucy Jenkins Franklin, dean of women; hymn, Dean Elwood H. Hettrick, School of Law; hymn, Dean Nelson S. Walke, Sargent College of Physical Education; benediction, Dean Earl Marlatt, School of Theology.

For his sermon, the eighteenth baccalaureate that he has delivered as president of Boston University, President Marsh chose as his theme "Invisible Weapons in the Minds and Hearts of Fighting Men."

Of more importance in winning a victory than the weapons a fighting man carries in his hand are the weapons that he carries in his mind and heart, Dr. Marsh told his hearers. "This does not belittle the importance of the visible weapons of a ruthless mechanized war," he said, "but it is an admission that, important as they are, 'what you put in soldiers' minds and hearts is very often more decisive at the crest of battle than the weapons you have put in their hands.'" President Marsh's quotation was taken from a story sent by Leland Stowe, noted reporter, in a dispatch from the Russian front when the fighting took on the proportions of a vast duel between two peoples who were using all the most destructive implements of a highly mechanized warfare.

Five of these invisble weapons, Dr. Marsh declared, are "love of country, love of comrades, love of the right, love of approval, and love of God." "You can have the minds and hearts of fighting men so full of antidote against fear and hysteria and subversive i fluence that these deep beliefe and convictio actually become the decisive invisible wea ons of warfare."

"Education is the arsenal for these invisib weapons of the mind and heart," Dr. Mar continued. "Education is the indispensab means by which society shapes its ends ar determines its progress Education for democracy is much more difficult than ed cation for a dictatorship; for in a dictatorsh all that is required is to focus loyalty pr cisely upon one man, the dictator. All that required is to get the coming generation yield allegiance to one man, the dictator. have read Hitler's 'Mein Kampf,' and I g no further than page 16 in the unexpurgat edition until I found these impressive word 'The school is the seed-plot of the comin generation.' This would suggest that Hitl was probably acquainted with the maxims Nietzsche, for it is the dictum of Nietzsc that 'to those who enjoy, the fruit is the i portant thing about a tree; but to those w create, the seed is the important thing. Her in lies the divergence between those who enj and those who create.' Hitler made sure the kind of seed that was planted in t seed-plot of the coming generation.

"Education in a democracy is much mo difficult, for here we focus our loyalties n upon a single dictator but upon certain idea Here we yield our allegiance to a body principles and ideas—and this is more di cult than to give them to a spectacular ma and just because it is more difficult, becomes more important!

"Disraeli opined that 'the youth of a nati are the trustees of posterity.' The youth our country therefore are recreant to a sacr trust if they do not secure for themselves a their posterity the blessings of liberty and t ideals and ideas of a free and self-governi people. But the older generation must ma sure that the youth have been soundly ind trinated in these very things."

Referring to love of the right, Dr. Mar emphasized that "more important th merely having faith is to have faith in t right things. To our democratic ideas a ideals let the faith of our youth be attach We believe in democracy and in the thin indispensable to a democracy: in the sacr worth of human personality, the essent equality of individual human rights, the d trine of brotherhood as interpreted by t Golden Rule. We believe in a governm of the people, by the people, for the peop We believe that a government derives its j powers from the consent of the governe that a government is the servant of t people, and not their master. We believe a government by law and not by men. W believe in the enactment of just and eq laws, and that all citizens are obligated give due and reverent obedience to law. W believe in a true tolerance that cannot co tenance bigotry or prejudice or persecuti of any kind, whether racial, religious, otherwise. All these things we stedfas believe, and this conviction is a powerful visible weapon in the minds and hearts of fighting men, and an effective implement citizenship in times of peace."

Speaking of his chosen fifth invisi weapon, love of God, the speaker said t

ne who has had any experience at all soldiers at the front knows, without ment, that men instinctively turn to God imes of great danger. "Religion is of e to the nation as a whole as much as to the individual soldier. Religion clari- the ideals of the nation and the issues of war. It helps to keep the balance both onally and nationally. We are all in dful peril of emotional instability, of tal panic, of hysteria that leads to wild dangerous excesses. Religion helps both nation and its citizens to cultivate serenity the midst of calamity, and poise in the sence of petty and pugnacious emotional- ."

n conclusion President Marsh declared: he boom-booming of this terrible war is re than the sound of high explosives: it is hammer in the horologe of Time, strik- the hour for us to begin work on the lding of a new world—a new world ere peace shall have 'her victories no less owned than war'; where sincerity shall plant perfidy, and love shall overcome e; where justice shall 'roll down as ters, and righteousness as a mighty eam'; where 'man's inhumanity to man' ll no longer make 'countless thousands urn'; where there shall be 'beauty for es, oil of joy for mourning, and the gar- nt of praise for the spirit of heaviness'; ere the pinch of poverty and the corrod- fret of the underfed shall be unknown, d where unemployment and famine and nt want shall never stalk through the d; where the Golden Rule shall be the iversal rule of conduct among individ- s, and the spirit of the Good Samaritan dominant characteristic among nations; ere persecution and proscription, oppres- n and opprobrium, bigotry and intolerance every description shall be banished into livion, when there shall be good will ong men and permanent and universal ace on earth, and 'the earth shall be full of e knowledge of the Lord, as the waters ver the sea.' You are to be builders of a w world. Let it be a better world than rth has ever known."

In unprecedented action and upon request the group of thirty-six young men who e now studying in the Naval V-7 Program midshipmen at Columbia University, ew York, President Marsh gave the group eir degrees at the baccalaureate. Normally, ese young men would have received their grees at Monday morning's Commence- ent exercises, but on their petition, and cause they were able to be in Boston only Sunday and not on Monday, they were ven them on Sunday to be held in abey- ce until noon Monday when the rest of e graduating class would have received eir degrees.

Following the baccalaureate services, Pres- ent and Mrs. Marsh, as is their custom, tertained at supper members of the Golden nniversary class of 1893. Guests at the sup- r, which this year was at the Boston Uni- rsity Women's Building, 146 Common- ealth Avenue, included: College of Liberal rts—Miss Jessie L. Adams, Arthur L. Bridg- m, Mrs. William E. Cadmus, Miss Ruth S. Child, Mr. and Mrs. Joseph A. Ewart, iss Mabel D. Hancock and sister, Mrs. lonzo G. Howard and sister (Miss Alice L. nsson), Herbert W. Hunt, Mr. and Mrs. seph F. Kesseler, Miss Jennie E. Wier; hool of Theology—Rev. and Mrs. Henry L. Wriston, Rev. Charles W. Blessing; School of Law—Mr. and Mrs. Arthur F. Butterworth, George E. Kimball, Mr. and Mrs. Thomas M. Vinson; School of Medicine—Dr. Edith Varney-Johnson, Dr. Alice M. Patterson.

* *

The Commencement exercises, held Monday morning in Symphony Hall, President Marsh presiding, were highlighted by two new surprise features produced by war conditions, and by a third traditional ceremony which showed war's influence.

Immediately after the Commencement address, William J. Hodges of Malden, graduating senior in the College of Business Administration, and president of the Boston University Student Council, stepped unannounced to the edge of the platform, and in a brief speech of presentation, gave to the university, on behalf of the student body of the entire university, undergraduates as well as seniors, a huge service flag which represents the number of Boston University graduates who are now with the armed forces. As of Friday morning, May 21, the total number was 3439. The flag, five feet by eight feet, mounted on a standard, flies on its white field one large blue star, and does not represent separately the young men who already have made the supreme sacrifice for their country in this war.

In presenting the service flag, Mr. Hodges said: "Dr. Marsh, it is fitting at this time to pay tribute to the thousands of alumni and undergraduates of Boston University now serving in the armed forces in all parts of the world under the flag of the United States. A goodly number of the class of 1943 have been able to return for this Commencement, but there are many more who are serving in such capacity that prohibits their being with us this morning. On behalf of the student body of Boston University, as a symbol of its manpower contribution to the war, now numbering 3439, I present to you, Dr. Marsh, this Boston University service flag."

Young Hodges, an advanced R. O. T. C. student, expects to report for induction within a short time to Fort Devens. President Marsh accepted the gift on behalf of the university trustees and faculty.

Preceding the awarding of degrees, a simple war-created ceremony occurred which drew prolonged applause from the audience. It was the recognition of the 800 undergraduates of Boston University who left the classroom for the service before they were graduated.. While they have not yet completed their requirements for degrees, each student now in the service was remembered at the Commencement exercises with a Certificate of Honor. With these boys and girls spread out all over the globe, one undergraduate was selected to represent the entire group. That signal honor went to Marine Private First Class Clifford Fitzpatrick of Brookline, who received his Certificate of Honor in person from President Marsh. Private Fitzpatrick joined the Marines just one month after Pearl Harbor was bombed, and has spent one whole year in the South Pacific.

The Commencement exercises began with the academic procession headed by the chief marshal, Professor Chase, and his two associate marshals, Professor Charles Chandler Parkhurst and Professor Waldo C. Peebles.

Former Governor Frank G. Allen, chairman of the Boston University board of trustees, issued the traditional call to order. The invocation was given by Bishop James Chamberlain Baker of Los Angeles, Cal.

The speaker of the morning was Dr. Frank Howard Lahey of Boston, one of the world's noted surgeons, at present chairman of the Directing Board of the Procurement and Assignment Service for Medical Personnel for the Armed Forces. In his address, "Medical Care of the Men and Women of the Armed Forces and of the Civilian Population," he declared that medical and dental care has reached its highest development in the United States, and that the rate of mortality among the wounded has been wonderfully reduced by means of thorough advance preparations and precautions, in production of which the Army and Navy have given generously of talents and time.

Among other things Dr. Lahey said:

"In the face of so much that has been written concerning the low health standards in this country, one does well to bear two things in mind: that the health standards and medical and dental care in the United States are the highest in the world. One must also remember that to establish high health standards involves not only facilities but also willingness on the part of individuals to seek these facilities and to attain health.

"It will be of interest for everyone who has friends or relatives in the armed forces to know that the Army and Navy with laudable foresight have accumulated large reserve stocks of the various drugs, such as atabrin, morphine, sulfa drugs, and anesthetic agents, which they knew would be needed in the various climates on the different fronts where a war effort was anticipated. Men can now be vaccinated against a great many more diseases than was possible in the last war, namely, typhoid, smallpox, tetanus, and yellow fever, and can be immunized against bubonic plague, cholera, and typhus.

"An immense amount of knowledge has been accumulated in the offices of the Surgeon Generals and Army specialists in Washington about the diseases peculiar to the various parts of the world where war activities were anticipated. Not only has there been accumulated knowledge as to the diseases but also the insects and animals which bear the diseases and the methods of combating them.

"Perhaps never have Army diets been as carefully scrutinized and as scientifically balanced as to energy needs, vitamin needs, and health-promotion needs as in this war. The concentration of food as the result of dehydration has now made possible packaging of emergency rations which not only require little space but are also life-sustaining and satisfying as to taste.

"Great attention has been paid to the training program of the men and women in the services, to exercise, and to toughening processes. Never have we realized more vividly than now how necessary are periods of training to prepare men for the ordeals through which they must pass.

"As medical consultant to the Navy, part of my duty has been to inspect Naval hospitals. I have, therefore, had an unusual opportunity to investigate the physical equipment and facilities of hospitals and dispensaries, and their personnel, male and female. And it will be heartening, I am sure, to all persons in civil life to know that all the Army and Navy hospitals are equipped with the latest and most modern facilities. Operating

rooms, laboratories, and X-ray equipment are as complete as the most modern civilian hospital anywhere in the country. These hospitals are staffed with the best medical and dental personnel. The patients in these hospitals have available for them not only the best general medical brains in the country but also outstanding specialists in all branches in medicine and surgery.

"Never has the care of the patient in the field been as efficient as in this war. Never has the mortality of the wounded been so low. Never has the patient been transported such a long distance and arrived in such excellent condition.

"From the point of view of sentiment and practicalness, we are all anxious that every development in medicine, surgery, and dentistry be made available to the men in our armed forces. We must not lose sight of the fact, however, that while those men and women who are employed in industry work less dramatically in the war effort, they work none the less effectively, and for the same sentimental and practical reasons deserve equally good medical and dental care. It concerns everyone that the medical and dental care of the civilian population be maintained and retained at the same high level as is that for those in the armed forces. The Procurement and Assignment Service, of whose Central Board in Washington I am a member, has been wisely established to insure a fair and just distribution of the medical, dental, and veterinary personnel of the country between the civilian and the armed forces.

"When one thinks of the medical and dental care of this country as compared with that of other countries, we have little to worry about. As is well known, at the end of this year when we have supplied to the armed forces all the physicians agreed upon, approximately 56,000, there will still remain an all-over average in this country of 1 physician to 1,500 persons. When one compares this country with England with 1 physician to 2,700 persons, and with Germany with one physician to probably 12,000 persons, we need have little concern provided we will all be reasonable and cooperative in our demands upon the medical, dental, and veterinary professions.

"There are few communities in this country which have not suffered some depletion because of the number of doctors who have entered the services. In order to meet this situation, certain things must be made clear. No longer can the civilian population be reckless in their demands upon doctors, dentists, and veterinarians. No longer can they be reckless with their own health. They must not infringe needlessly upon the hard-working professional man's time. They must not needlessly and recklessly produce conditions in their bodies which predispose to medical and surgical illnesses. They must go to doctors and dentists rather than ask them to make a house call. When possible, they must see them in the daytime rather than at night. They must so arrange their habits of living, eating, and diversion as to promote the best health conditions possible.

"The Lanham Act authorizes the construction of ninety-two new or additional hospitals in various parts of the country where unusual increases in population have taken place. These hospitals are to be turned over to the civilian population, to be manned by civilian doctors, to make easier the problem of medical care in these overcrowded communities. Over 600 doctors have been dislocated to meet the needs of these various communities where the populations have been suddenly and unusually increased. The Public Health Service of the United States is ready to subsidize the transportation of doctors who are willing to be dislocated into these urgency regions and to provide maintenance and equipment until such time as they become self-supporting.

"These are but a few of the problems in the medical care of men and women in and out of the armed services. These problems, which are complex, of great magnitude, and of pressing need in many communities, are being investigated intelligently and are being met with increasing satisfaction in the various parts of the country.

"If the things I speak of are of a favorable character, it is to be hoped they will be viewed only in terms of encouraging a greater war effort, the sooner to return ourselves to our peaceful pursuits and the reconstuction of this ruined and battered world, and the sooner to bring before the bar of justice our barbaric Eastern enemies and the Continental megalomaniacs so that they can be convinced that there is no place in our civilization for their present-day faith in frightfulness, brutality, and enslavement."

A third impressive war-influence feature of the Commencement occurred at the end of the program when Earl Dean Sneary, member of the graduating class of the School of Theology and soon to don the uniform of a Navy chaplain, pronounced the benediction.

Scarlet and white flowers which decorated the stage, bright colors of tassels on academic mortar-boards signifying achievements in varied professional fields, and the flags on the platform were the only colors that relieved the otherwise rather somber atmosphere of black academic robes and earnest faces of students and audience. The graduate's pledge, given every year by the students, seemed even more fitting than ever: "With a solemn sense of my responsibility, I pledge myself to hold my degree as a sacred trust, an emblem of my obligation to serve my fellow men, and to keep its significance inviolate in loyalty to my alma mater and with fidelity to my country."

Before making the formal degree presentations, President Marsh spoke briefly and with feeling to this second war-time class. He cited the world's crying need for intelligent leadership, enlightened vision, and thoughtful planning for a postwar world in which the sword will be laid aside. Such responsibilities come first, he said, with today's college graduate, to whom his fellow citizens will always turn for leadership.

There were awarded 166 advanced degrees, 589 degrees in course, and six honorary degrees. In the individual Boston University departments were: College of Liberal Arts, 87; College of Business Administration, 146; College of Practical Arts and Letters, 109; College of Music, 21; Sargent College of Physical Education, 54; School of Theology, 66; School of Law, 13; School of Education, 206; School of Social Work, 16; Graduate School, 37.

In conferring the six honorary degrees, Dr. Marsh made the following citations:

"ELIZABETH BURCHENAL, graduate of Sargent College before it became a part of Boston University, recognized throughout the entire world of physical education as a leader in the field of the folk arts—*Doctor of Science in Physical Education.*

"FRANK HOWARD LAHEY, world-fam surgeon; founder and director of the La Clinic; chairman of the Directing Board the Procurement and Assignment Service Medical Personnel for the Armed Forces; ornament to Boston's renown, and an ho to the medical profession—*Doctor of Scie*

"JAMES CHAMBERLAIN BAKER, graduate Boston University; efficient tiller of the joining fields of religion and education; tinguished bishop of The Methodist Chur trusted chairman of the International M sionary Council—*Doctor of Humanities.*

"GUY WILBUR COX, graduate of Bos University, *magna cum laude,* lawyer, c leader, president of the John Hancock Mut Life Insurance Company; a living illus tion of the complete compatibility of schol interest in the classics with success in b ness—*Doctor of Laws.*

"JAMES HOWARD MCGRATH, graduate Boston University; governor of Rhode Isla beloved and respected for high qualities personal character, and trusted and follov for honesty and efficiency in political offic *Doctor of Laws.*

"WENDELL LEWIS WILLKIE, lawyer; b ness executive; political leader in wh dynamic mind jealous, jarring, jangling tions are welded into one world—*Doctor Laws.*"

Of the graduates from the School Theology, three—Morris Jonathan Morg Henry Neil Richardson, and Claude Herm Voorheis—received their degrees *cum lau* and three—Alan Herman Moore, Dale E nest Strong, and Donald Arthur Well *magna cum laude.* Two alumni of School of Theology, Edgar Allen Eldri and Don Milross Fife, received the degree master of sacred theology; one alumn Charles Shilling Kendall, the degree of d tor of theology, and two alumni, Willi Edward Kerstetter and William Dar Nietmann, achieved the doctorate of p losophy.

* *

The annual alumni gathering with S set Supper, usually held the Saturday bef Commencement, was canceled this year to operate with travel conditions.

The Commencement program closed M day evening with the annual Boston Univ sity Night at the Pops concert in Sympho Hall.

Insanity as a Divorce Ground

A bill to make incurable insanity a le ground for divorce in Missouri was defea by the Missouri house of representatives b vote of 45 to 35. During debate on measure, Rev. J. W. Fowler, Republican r resentative from Bollinger County, quo the Bible as saying "nothing should separ a man and his wife except death." "Wh we marry we take a vow to cherish our ma until they die, not to cherish them until th go insane," asserted Representative Austin Knetzger, St. Louis Republican, who a questioned whether any case of insan could be definitely incurable under mod treatment. "Missouri already has the m lax divorce laws of any state," declared R resentative Morris Osburn, Shelby Cou Democrat. "If we let people divorce th mates for insanity, why not go all the v and let them divorce them for any other curable illness?"

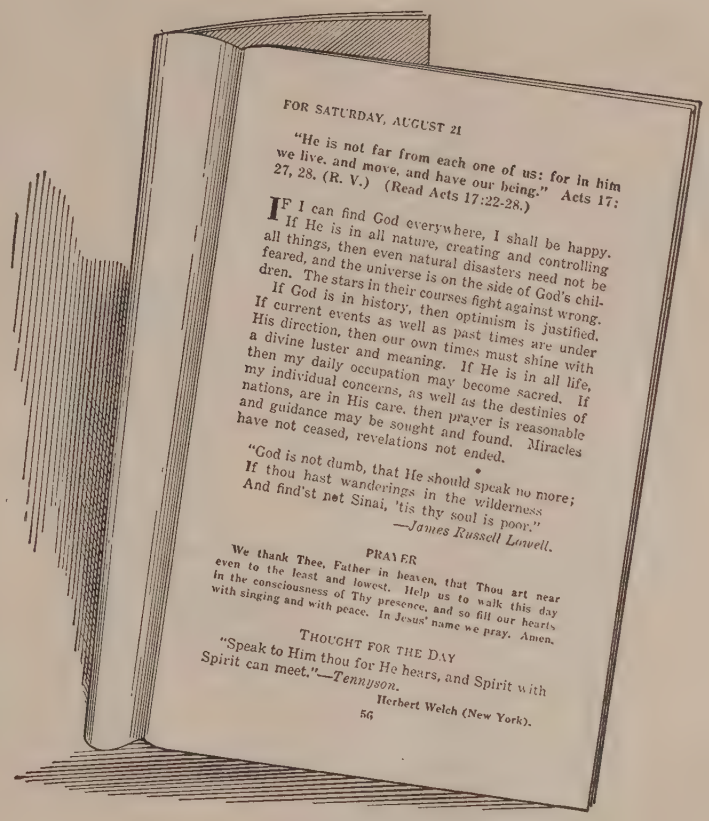
›mising Movement Latin America

he Confederation of Protestant Churches he River Plate Region held its Fifth ual Assembly in Montevideo, Uruguay, April 27 and 28. Thirty-three delegates n nine of the ten affiliated churches took ve part in the deliberations. Twenty-two he delegates went from Argentina, cross- the Rio de la Plata by boat to Colonia on Uruguayan side, whence they proceeded specially reserved bus to Montevideo. Fra- al delegates were sent by several non- iated churches and organizations. Para- y had no delegate present. Rev. Silvio ng, Waldensian pastor of Uruguay, was cted president of the assembly.

An outstanding item in the annual report s the special effort for the relief of Euro- n Christians suffering under the cross of secution and war. The committee in rge of the campaign had raised $9038 gentine pesos since November, 1941. The t instalment of 3000 Swiss francs had al- dy reached Geneva and had been acknowl- ged. The Mennonite churches gave at the e of one peso a member, and the French otestant congregation averaged more than pesos a member. Methodist contribu- ns for the period reached $2530 pesos. ecial recognition was accorded Rev. Em- nuel Galland, pastor of the French Prot- ant Church and chairman of the commit- , for his energetic and enthusiastic lead- hip in this movement. The assembly animously voted to continue another year s work of genuine Christian brotherhood.

The morning session on Wednesday, April took the form of a retreat for the consid- tion of spiritual questions as well as for personal inspiration of the delegates. e discussion on how to enrich the worship vices of the churches revealed a wide di- rsity of practise among the more and less rgical denominations. There was a pre- ling sentiment in favor of simplicity in rship along with a genuine desire for a eper and more vital realization of spiritual lities. A growing interest in improving effectiveness of church music was appar- t. The new Protestant hymnal *(Himnario angélico)*, an interdenominational enter- se, was just off the press.

Two evening sessions, open to the general blic, were held in Central Methodist urch. On Tuesday evening, two speakers esented the responsibility of the church in River Plate region. Dr. B. Foster Stock- ll, Methodist, director of the Facultad angélica de Teologia (the Union Semi- ry), reviewed what the church is actually ing, and Rev. John M. Armbruster, direc- of the United Lutheran Mission in Argen- a, outlined the larger tasks it should per- m in the future. On Wednesday evening, general theme was religious liberty, ose bases were set forth in a masterly dis- urse by Rev. Silvio Long of the Walden- n Church, famed for its historic struggle freedom of conscience and worship. The al addess on religious freedom in the River te region, especially as it affects evangeli- work, was given by Rev. Carlos T. Gat- oni, young Methodist pastor and secretary the Methodist Board of Christian Educa- n. Mr. Gattinoni, in a logical and challeng- g manner, set forth the Protestant attitude ward Christian liberty in contrast, first, to rrent liberalism in Latin America, which either indifferent or hostile to religion, and,



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second, to Roman Catholicism, which seeks religious monopoly. Among present trends in these countries, reviewed in the light of these historical attitudes, the increased activity of the Roman Catholic Church was noted. The final ringing appeal was to guard our liberties even at the cost of life itself.

The success of the Fifth Annual Assembly was due in large part to the work of the president of the Confederation, Rev. Emmanuel Galland, who was reelected for another year to guide this growing ecumenical movement in southeastern South America.

Draft Deferment Asked

The executive committee of the Federal Council of the Churches of Christ in America has adopted a resolution requesting draft deferment for eighteen-year-olds who propose to become pre-theological students.

Under the church plan, which will be submitted to Selective Service authorities, registrants intending to study for the ministry would ask for a II-A deferred classification when filing their draft questionnaires. However, they would be required to produce proper church credentials from a recognized college and theological seminary.

According to present regulations, undergraduate students in pre-theological fields are eligible for deferment only if they are full-time students in good standing in a recognized college or university and in a position to complete their studies prior to July 1, 1945.

A resolution endorsing the Naval Chaplaincy Training Program under Plan V-12 was also adopted by the executive committee of the Federal Council.

The plan provides that there shall be no military training during seminary courses and that responsibility for determination of the strictly theologcal preparation of the candidates shall rest entirely with the seminaries.

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Institute of International Relations

Owing to war-time conditions, the New England Institute of International Relations will depart from its traditional meeting-place for the past eleven summers, Wellesley College, to meet this year on the campus of the Andover Newton Theological School, Newton Center, July 5 to 14.

Among the sponsors are Rev. Michael J. Ahern, S. J., Rev. Frederick May Eliot, Rev. Samuel A. Eliot, William Emerson, President Everett C. Herrick, Rt. Rev. W. Appleton Lawrence, Rabbi Harry Levi, Rev. Phillips E. Osgood, Bishop G. Bromley Oxnam, Rev. Leslie T. Pennington, Dean Clarence R. Skinner, Professor John C. Schroeder, and Rt. Rev. Henry Knox Sherrill. Among the committee members are Professor Henry J. Cadbury, Mrs. Adolph G. Ekdahl, Rev. Allen Hackett, Rev. Raymond A. Hall, Rev. J. Lester Hankins, Rev. C. Wesley Keirstead, and Rev. Samuel H. Miller.

Evening lectures by outstanding speakers and experts will be open to the public this year, as the school, located near Newton Center, is easily reached by train and bus.

Among the faculty leaders are Maynard Krueger, economist at the University of Chicago; Wilhelm Sollmann, formerly Minister of the Interior in Germany in the Stresemann Cabinet; Anup Singh, Indian Nationalist and biographer of Nehru; Hew T. Roberts, Australian, now teaching at the University of Iowa, and Roger N. Baldwin, director, American Civil Liberties Union. Others are Miss Margaret Frawley, former assistant director of the American Friends' European Relief activities; Walter M. Kotschnig and S. Ralph Harlow, professors at Smith College; Alberto Rembao, Mexican, editor of *La Nueva Democracia,* and Charles S. Johnson of the faculty of Fisk University.

The New England Institute is one of ten institutes of international relations conducted in different parts of the country each year under the auspices of the American Friends Service Committee with the cooperation of the Congregational Council for Social Action. It is non-sectarian and non-partizan. Further information may be obtained from George A. Selleck, director, 5 Longfellow Park, Cambridge.

Try advertising in your church paper.

BOOKS JUST RECEIVED

★

Four Freedoms and God. By Edwin N Neill Poteat. Harper & Brothers: N York. Price, $1.50.

The Long Road to Methodist Union. By Jo M. Moore. With forewords by Edw Holt Hughes and James H. Straug Abingdon-Cokesbury Press: New Yo Nashville. Price, $2.

Six Pillars of Peace. A Study Guide based "A Statement of Political Proposition With Instruction Manual. The Comm sion to Study the Bases of a Just and Du ble Peace. Federal Council of the Churc of Christ in America, 297 Fourth Aven New York City. Price, 20 cents.

America's Foreign Policies Past and Prese By Thomas A. Bailey. Council for Soc Action of the Congregational Christ Churches, 289 Fourth Avenue, New Y City. Price, 25 cents.

Bits of Fun

Mother: "Why did you strike your li sister?"

Bobby: "Well, we were playing Adam a Eve, and instead of tempting me with apple she ate it herself."—*Selected.*

"Among them are Highlanders, who embarked to the skirl of the bagpipes, a n instrument to the Algerians. Algiers is n almost back to normal."—*Inverness Cour* spotted by *Punch.*

Father: "There's ample time for Sara think about getting married. Let her w until the right man comes along.

Mother: "I see no reason why she sho wait. I didn't."—*Exchange.*

A friend of ours, now serving on the h seas, writes that he never knows where next meal is going to.—*Alabama Christ Advocate.*

A Worshipful Sanctuary

Interior of Methodist Church at Seymour, Conn., after Remodeling

dedication

fter nearly a year of renovations, the hodist Church of Seymour, Conn., was dicated on Sunday, May 9. Dr. Robbins Barstow, president of Hartford Seminary ndation, addressed a capacity congrega- of 350 at the morning service held in the pletely renovated sanctuary with its re- gned and newly furnished chancel. At service many memorial gifts were dedi- d, including the new Edward T. Hum- ys Memorial Organ. Rev. Lewis H. is, pastor of the church, conducted the ice of dedication. Percy D. Chamberlin, Leader, was chairman of the Dedication mittee.

t 4 p. m. a musical vesper service was and a recital given on the new organ. mond L. Clarke, who installed the organ, designed and built all the chancel fur- ings, was the recitalist. He was assisted he quartet from the Pilgrim Congrega- al Church of New Haven.

he program of renovations, which cost a of $15,000, began more than a year ago a 35-page study of the church property elated to community needs, made by the ring Committee under the leadership of Henry L. Adams, superintendent of nour schools. The result of the study was te of the congregation to proceed to raise 000 for the renovation of the church and alteration of the church-school wing. ernment restrictions, however, made im- ible the realization of the architect's plans after the war.

The renovation program now yirtually complete was begun last June with the celebration of the fiftieth anniversary of the dedication of the present church building. During the intervening months, the entire church has been extensively repaired and renovated under the leadership of George Hubbell, chairman of the Building Committee. The sanctuary ceiling was cleaned and retouched, the walls were repaired and painted, all the woodwork, including pews and floors, was stripped and revarnished, and the floors were newly carpeted. The old organ, which virtually filled the chancel, was removed, and the new organ, the gift of Ada B. Humphreys, was installed in a room to the left of the chancel. The chancel platform was removed and a lower and larger one built. Altar, choir-stalls, pulpit, and lectern were built and installed.

Most of the responsibility for the interior decorating rested upon the shoulders of Helen L. (Mrs. Lewis H.) Davis, wife of the pastor, and former art teacher at the University of Southern California.

One of the noteworthy features of the renovation program was the fact that it was, to a surprising extent, a community project as well as a Methodist project.

Norwich District Conference

Norwich District Conference met at Willimantic, Conn., May 16, at 2.30 p. m. Opening devotions were led by Rev. E. E Story, district superintendent. Rev. Alfred Wood led in prayer. Rev. Joseph M. Harrell, Baltic, was reelected secretary-treasurer for the coming year.

Mrs. C. S. Johnson reported for the Woman's Society of Chistian Service.

The following persons were licensed as local preachers for the coming year: Lewis B. Aldrich, O. F. Cone, W. E. Conklin, L. W. Haskins, Arthur Hinchliffe, W. E. Keith, Dayton Loomis, E. G. Page, John Post, Dr. C. W. Shilling, D. I. Streeter, C. G. Tyler, J. M. Von Deck, W. W. Womer, and H. E. Wright. The license of W. E. Keith was renewed for the fiftieth consecutive year.

Donald Huckabee was recommended for deacon's orders under ¶253, and H. E. Wright for deacon's orders under ¶254, subject to fulfilment of certain conditions in the course of study. H. E. Wright, Dayton Loomis, W. E. Conklin, and E. G. Page were recommended to be accepted supplies. Donald Huckabee and Willard E. Conklin were recommended to the Annual Conference for admission on trial.

G. Stanley Shaw, Putnam, was elected district lay leader, with Dr. C. W. Shilling, Gales Ferry, and A. L. McLean, Manchester, as associates.

The name of the president of the Woman's Society of Christian Service of the district was added to the list of district trustees, and Arnold Schofield, Versailles, Conn., was elected treasurer.

The closing devotions were led by Rev. W. E. Lowther.

Joseph M. Harrell, Sec.

News from Nashville

"There'll always be a Junaluska," is the expressed opinion of Rev. W. A. Lambeth, superintendent of the Lake Junaluska (N. C.) Assembly of The Methodist Church, annual summer rendezvous for thousands of Methodists from states east of the Mississippi River and locale for an eight-week season (June 27-August 28) during which a continuous round of camps, summer schools, assemblies, and entertainment features have been scheduled.

Following tradition, Haywood County Day (June 27) will open the season, with Hon. Josephus Daniels, former Secretary of the Navy and former United States Ambassador to Mexico, delivering the annual Haywood County Day oration.

Another tradition, that of having the governor of North Carolina to deliver the Fourth of July patriotic address, will bring to the platform for the second time Governor Joseph Melville Broughton.

Other program highlights include the "Wings Over Jordan" chorus, a lecture series by Dr. Edwin Mims of Vanderbilt University, Nashville, Tenn., and a series by Professor Henry G. Barnett, Florida Southern College, Lakeland, Fla.; two lectures by Archibald Rutledge, noted writer and poet laureate of South Carolina; three lectures by Dr. Howard E. Rondthaler, Quaker president of Salem College, Winston-Salem, N. C.; sermons and addresses by Stanley Jones, Dr. George Truett, Baptist minister of Dallas, Tex.; Dean Lynn Harold Hough of Drew Theological Seminary, Madison, N. J.; Dr. George Stoves, Nashville, Tenn.; Dr. W. G. Cram, New York City, and others, including the following bishops of The Methodist Church: Hoyt M. Dobbs, Birmingham, Ala.; Arthur J. Moore, Atlanta, Ga.; Clare Purcell, Charlotte, N. C.; Bruce R. Baxter, Portland, Ore.; Paul B. Kern, Nashville, Tenn., and W. W. Peele, Richmond, Va.

* *

Dr. Ralph E. Dffendorfer of New York City, executive secretary of the Division of Foreign Missions, Board of Missions and Church Extension, will deliver the Commencement address for Scarritt College for Christian Workers, June 3. A class of 31 will be graduated. There are 20 candidates for the master of arts degree and 11 for the bachelor of arts.

A reception, given by Scarritt College Woman's Club, honored Dr. J. L. Cuninggim, retiring president, and members of the senior class. A gift of war bonds was presented Dr. and Mrs. Cuninggim in appreciation of the work they have done for the college.

* *

Three Nashville, Tenn., women, two of them Negroes, were among the four Tennesseans to receive awards from the Julius Rosenwald Fund for further studies in their chosen fields. They are: Miss Louise Young of the Scarritt College faculty; Mrs. Catherine C. Golightly, English instructor at Fisk University for Negroes, and Miss Cecelia Nabrit, a senior at Fisk. The fellowships average about $1700 each. The other Tennesseean receiving the award was Miss Virginia Irvin Dudley of Chattanooga.

* *

Bishop U. V. W. Darlington and Dr. H. W. McPherson, executive secretary of the Division of Educational Institutions, Board of Education, delivered addresses at the dedication of Pfeiffer Hall of Union College, Barbourville, Ky. Dr. Roy L. Smith, editor of *The Christian Advocate*, Chicago, Ill., was the Commencement speaker, and Dr. John O. Gross, former president, preached the baccalaureate sermon.

* *

Dr. Harry Lee Upperman, president of Baxter Seminary, Baxter, Tenn., has been elected president of the Mid-South Association of Private Schools.

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Methodist Student Day, formerly Children's Day, (Discipline, Paragraph 1091) should be observed in every local church on Sunday, June 13th, or as near thereto as possible.

A Grand Old Methodist

Charles E. Moody, lifelong member of Fisk Memorial Methodist Church, Natick, died in Franklin on May 5. For seventy-eight years he made his home in Natick. During the last six years, since the death of his wife, he had lived alternately with his two daughters, Mrs. Prince Crowell of Franklin and Mrs. Orville E. Crain of Brockton, wife of Rev. Orville E. Crain, pastor of Central Methodist Church in that city.

Mr. Moody gave himself in many forms of faithful service to Fisk Memorial Chur For almost sixty continuous years he wa trustee, and while residing in Natick never missed a meeting of that board. was honored with several town offices, was held in the highest esteem for his c interests and fair administration.

Being an ardent supporter of tempera causes, he lectured and spoke all over N England for no-license programs. Beca of his absolute sincerity and unique man of public speaking, he contributed mu strength to these campaigns.

Most of the active years of Mr. Moo life were spent in the wholesale ca business. Later he engaged in insurance. was one of the original directors of Whipple Manufacturing Company, and on the same board at the time of his de

Besides his two daughters, he leaves e grandchildren and four great-grandchild

Funeral services were held on the aftern of May 8 in Fisk Memorial Church, Na the pastor, Rev. Everett R. Barrows, ciating, assisted by Rev. Orville E. Crain by Rev. H. R. Schluntz of Franklin. In ment was in Dell Park Cemetery, Natick

Delegates Elected

TROY CONFERENCE

neral and Jurisdictional Conferences: *sterial*—James A. Perry, Cassius J. Miller, k W. Bevan, W. Earl Ledden. *Lay*— Henrietta Gibson, Frank H. Ryder, n C. Clark, Charles W. Burrows.

risdictional Conference and Reserves to ral Conference: *Ministerial*—Leon M. ns, Howard C. Ackley, Ernest F. Tripp, nan M. Moss, Eldon H. Martin, Harold Griffis. *Lay*—George Baker, Eugene field, Harry N. Van Antwerp, Sidney launder, Mrs. Grace Jackson, Ellis Garri-

serves to Jurisdictional Conference: *Min-al*—Mark Kelley, H. Elliott Chaffee, Tar-e F. Ogden, David Reid. *Lay*—H. J hers, William Strobel, Clarence B. cley, John H. Kingsley.

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Reserves to Jurisdictional Conference: *Ministerial*—W. F. Clark, W. O. Thomas. *Lay*—Mrs. B. A. Soper, W. Glen Larmonth.

Church Register

HERALD CALENDAR

Central New York Conference, Auburn, Bishop J. H. Straughn, June 3
Genesee Conference, Rochester, N. Y., Bishop C. W. Flint, June 3
California Oriental Mission, San Francisco, Bishop J. C. Baker June 4
California Conference, Stockton, Bishop J. C. Baker, June 9
Florida Conference, Lakeland, Bishop A. J. Moore, June 9
Iowa-Des Moines Conference, First Church, Des Moines, Bishop J. R. Magee, June 9
Michigan Conference, Peace Temple, Benton Harbor, Bishop R. J. Wade, June 9
Northern Minnesota Conference, Wesley Church, Minneapolis, Bishop R. S. Cushman, June 9
Northwest Indiana Conference, First Church, South Bend, Bishop Titus Lowe, June 9
Pacific Northwest Conference, Chehalis, Wash., Bishop B. R. Baxter, June 9
Wyoming State Conference, Sheridan, Bishop W. E. Hammaker, June 9
Methodist Student Day, June 13
Lisle Fellowship, Pacific Palisades, Cal., June 14-July 28
Illinois Conference, St. James Church, Danville, Bishop E. L. Waldorf, June 15
Southwest Mexican Conference, Kerrville, Tex., Bishop H. L. Smith, June 15
Upper Iowa Conference, St. John's church, Davenport, Bishop J. R. Magee, June 15
Indiana Conference, Bloomington, Bishop Titus Lowe, June 23
Montana Conference, Miles City, Bishop W. E. Hammaker, June 23
North-East Ohio Conference, Lakeside, Bishop H. L. Smith, June 23
Rock River Conference, Chicago Temple, Chicago, Ill., Bishop E. L. Waldorf, June 23
Southern California-Arizona Conference, Los Angeles, Bishop J. C. Baker, June 24
Lasell Young People's Institute, Lasell Junior College, Auburndale, June 27-July 4
Northfield Missionary Conference, July 7-15
Board of Hospitals and Homes, Annual Meeting, La Salle Hotel, Chicago, Ill., July 12
Conference on the Christian World Mission, Silver Bay, N. Y., July 13-20
Commission on World Service, Annual Meeting, La Salle Hotel, Chicago, Ill., July 14, 15
Lisle Fellowship, Lookout Mountain, Col., July 16-August 27
Northfield Religious Education Conference, July 21-30
Northeast Christian Ashram, Geneva Point Camp, Winnipesaukee, N. H., July 31-August 14
Laurel Park Assembly and Christian Service Institute, Northampton, August 14-22
Northern New England School of Religious Education, Phillips Academy and Abbot Academy, Andover, August 15-22
Northeastern Jurisdiction Summer Leadership Training School, Scranton-Keystone Junior College, La Plume, Pa., August 24-31
Christian Service Institute, Asbury Grove, August 29-September 6
Summer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 6-10
Board of Publication, Annual Meeting, Methodist Publishing House, Cincinnati, Ohio, September 8, 9

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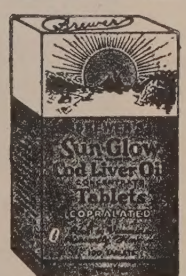

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I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ... dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

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